

THE

KNOWLEDGE

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Man's Self

THE

SUREST GUIDE

To the True Worship of God, and Good Government of the Mind and Body.

In Opposition to *Tradition*, Custom and Bigottry, the Governors of the Present, and all preceding Generations.

Or, The Third Part of the Way to Long-Life, Health and Happiness.

By THOMAS TRYON, Gent.

LONDON:

Printed for Tho. Bennet, at the Half-Moon in St. Paul's Church-Yard. 1704.



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Written by Thomas Tryon, Author of this Treatise.

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The Country-Man's Companion.

The Good-Houswife made a Doctor.

Dreams and Visions.

Wisdom's Call to Frugality.

Friendly Advice to the People of the West-Indies.

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Averroes Letter to Pythagoras.

Tryon's Letter.

Book of Trade.

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Man's-Self.

Aving in our first Part shewn how it is that Man is the Image of God, the Operations and Influences of the Seven Grand Principles and Invisible Powers in the Humane Nature, and the fecret Springs, Motions, Workings, and Offices of the Intellectual Faculties of the Mind proceed to confider and give fome view of the Body; without which the Knowledge of a Man's-Self cannot be compleat. And we thought an Anatomical Introduction to this our Second Part the more necessary, because the Professors of the Art, however curious they have been in their Surveys and communicative of their Knowledge, by publishing their Discoverys, have yet been strangely deficient in one main Point; that is, to shew from thence the great use and necessity of Cleanness and Temperance; and that without them, the Humane Building cannot be supported, sustained nor preserved in health, strength or beauty, or life be prolonged to a good old Age. Now

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Now the Human Fabrick is most wonderfully contrived, the Builder thereof being the Almighty, it surpasses all humane understanding, and is an inimitable piece of Architecture, supported in some degree like other Buildings, with Pillars, Tablitures and Rafters, that is by folid and durable Bones wonderfully joyned together, like Carpenters and Joyners Work, with Tendons and Mortisses ty'd and fasten'd with tough strong Cords or Ligaments to fupport and keep the whole Frame, and every particular Member of this admirable piece of Building in its Station: So that the principal Parts may always be in condition, and ready to come to the defence, aid and relief of the Weaker. This is apparent to every Man: As when any particular Part or Member of this noble Structure is in danger, or that any violence is offered; do not all the other Members and Parts with mutual confent, confpire to the Preservation of the whole; each being as swift in their Motions as a thought or beam of light for the Safeguard of that precious, moving, active Power call'd Life. an ecchoing and uniform Correspondency there is between all the Guards and Centinels. that each will readily run the hazard of perishing for the Preservation of the Vital Power: For should the primum mobile of the Human Building stand still but for one moment, the whole would fink into Death. Therefore all the Natural and Spiritual Powers are vigilent. and all the particular Members and Parts which incircle the life, continually move within their Orbs, in order to preserve it. The Blood is always circulating; the Pulse, Natures Clock continually Striking, and the Stomach her Magazine constantly labours to dress, separate and prepare

prepare the Aliments. The noble Bellows of life are buily in Transpiration: The Center or Heart is no less careful, to fend supplies of Spirits to all the Frontire Garrisons and remote Members of the Body; whilft the intelligible Ventricle the Brain, is as follicitous to give the necessary Orders from the Grand Council, held between the Understanding, the Free-will and the Judgment, whither intelligence arrives every moment from the five great Governours of the Sublunary Ports, call'd the Senfes; and all their refults are carefully Register'd and Treasur'd up by the Recorder or Memory. Nay, the Hands and all the other Members of this Humane Building are always imploy'd to provide proper Materials to support the whole: So that all the infide and outfide Natural and Spiritual Propertys and Powers do jointly, and with an ecchoing Voice of Universal Agreement, concur to preferve the dear uniting Band of Life: The Well-being of which so much beloved and cherish'd Friend, confifts chiefly in the health, strength, beauty and ease of the numerous Officers and Subjects administring thereto; and more immediately in the Pious and Sedate Order of the Free-will, to whofe Commands all the inferior Powers, Members and Parts readily bow and yield obedience. Therefore Sobriety, Temperance, Cleannels and Order are the great Preserving Powers and Vertues which influence this Great Governour, the Will, and fix it in Well-doing. Moreover the five illuminated intelligible Powers before heir mention'd, call'd Senses, their inward and outward diligence and watchfulness, in order to preserve the Life, is most wonderful and amazing, each in its own Province: The Eyes watch that no hurtful Object attack of harm B 2

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the Body; and what they cannot fee or perceive, the Ears are no less diligent and officious to discover, and by their secret, magick, invisible Power, never fail to give the necessary intelligence to the Superior Officers and Guards of Life; and what those two illuminated Scouts cannot penetrate, that the Aerial Power, the Sense of Smelling, by its Silent Voice, is ready to find out and give notice of; and the Senfes of Feeling and Tafting are no less vigilant and prompt to perform their parts, for the Well-being and Preservation of the whole. Nay, there is no Member, Bone, Joint, Tendant, Vein, Artery, Nerve, Fibre or Organical part but is always ready at every Summons of the Free-will, and with one confent, Muster up and Arm themselves in the twinkling of an Eye, to perform their feveral Offices for the Common Wel-fare. So ready and affectionate, so ecchoing, undaunted and fo uniform are the Principles, Members and Subjects of the Human Composition, which is all wonderful and amazing; and the Founder, Builder and Creator ever to be adored and admir'd. But methinks scarce any Man has duly thought, or feriously and piously consider'd his own Structure and curious Building, how it is continued, and by what methods and means, life, from time to time is subsisted and preserved. Now every Man must take notice, that P the Substance of our Bodies suffers a daily expence, decay or wasting, as well by the Action and circular Motions of our own innate or inbred heat, perspiration of Spirits, and the more pure parts of the Humours through the pores of the Skin, and impressions of the Ambient Air, as also by the more common and groß Evacuations. So that there is required daily

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daily supply of Nourishment to repair and make good whatfoever is thus spent of the Store. To this end the All-wise and ever bountiful Creator has prepared and given Mankind variety of Clean Foods and Simple Liquids, and has also inwardly indued us with Reason and a distinguishing Understanding, if we will hearken to the Voice of Wisdom, which, to do and to exert those noble Faculties aright, is a Bleffing and Happiness both in time and eternity. The ever Bleffed Creator has also wonderfully fixed the Members and Organs of our Bodies in proper places, and appointed them their Offices fo as to be affifting and subservient to each other, in order to the support of this most admirable Building. The Stomach is the first Magazine or Agent, which as a Kitchin ferves to drefs the Meats and Drinks brought into it, and by its digesting, separating Faculty, reduces them into a fost happy Substance, call'd Chyle, which passes thence into the Intestines or Guts. But note, that the thinner and more fweet Spirituous parts are imbib'd by theOrganical Fibrous Ducts and Vessels that incircle the Maw or Stomach: So that by those imbroider'd Figures they branch through and pass into the middle Ventricle, the Seat and Habitation of the Heart, and Bellows of life, the Lungs; by which our Meats and Drinks that powerfully influence, bedew and refresh all the noble intelligible Powers of the exalted Ventricle, the Brain. So that we no fooner take our Meats and Drinks into the Mouth, but they spread their sweet influential Power; and even whilst they are in Chewing, disperse their living Vertues through the whole; and more especially to the illuminated Regions before mention'd: But the groffer parts pass through

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the lower Orifice of the Stomach into the Intestines or Guts, where they meet with two different Juices, the one of Cholar from the Gall, the other a subacid Juice from the Pancre. as or Sweet-Bread: Which two being intermix'd with the Chyle, and contesting together, raise a kind of an Ebullition or Fermentation, whereby the Chyle is further seperated and perfected, and passing through the many circular motions of the smaller Intestines, it is by the venælacteæ or Milky Vessels, transmitted to the common receptacles of Chyle from whence it is conveyed, after being render'd still more thin by the Thoracick Duct up along the Breaft, and at length is empty'd into the left Subclavial Vein, where being mix'd with the Blood it is carry'd to the Heart; by whose constant motion of Pulsation it is driven forth again, and being mix'd with the Blood, is continually circulated with it till it becomes Blood its felf. The Blood being thus made of Chyle, is by the small Ducts and Arterys convey'd to all the parts of the Body for their Nourishment, and to make good the Waste; but the purest and most Spirituous parts of the Chyle ascend up to the Head and Brain, and there the Animal Spirits are made from thence, and therein are Seated all the Intelligible qualifications; as the fancy, reason, judgment and memory, as also motion and sensation; which noble illuminated Faculties are all exercis'd by means of those finer Spirits: For from the ventricle of the Brain a great number of Nerves or Sinews are derived into all the parts, which causes the voluntary motion of the Body; so that at the Command of the Will, it moves, walks, stands, lays down, rifes, labours, or uses any kind of Exercise; each Member as we hinted before, having

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having a moving Power as quick as thought: which is a most admirable Mystery, wherein the All-wise Maker is ever to be praised. this cannot be done without the ministry of the Nerves and Muscles, but they are always ready and obedient Servants, if they be not crampt and fetter'd with gross thick Juices. So that the whole is fustained and supported by Meats and Drinks, which are turned into Chyle by the Stomach, and again purify'd and exalted by the other fecret, feperating and digesting Powers of Nature as into Blood by the Heart, by circular and unknown motions; which being by the Arteries and a numerous company of small imbroider'd fibrous Figures. as by fo many Channels or Conduit Pipes, difperfed to the principal Members and frontire Garrisons, gives growth and vigour, at least a fuitable supply is thereby communicated to the whole, provided the Ducts and Channels be free and clean, and not obstructed by gross thick Juices: But if our Meats and Drinks be either improper or unclean in their qualitys, or too much in quantity in any of those cases, the intentions and operations of Nature are diflurb'd, interrupted and frustrated: For no Man can be so insensible as not to confess that unclean, grofs, fuckulent Meats and Drinks must needs give suitable Nourishment, unwholesome and stagnating, the effects being always confentaneous and præcipitately following the Causes. The great and unaltarable Laws of God and his Hand-Maid Nature, can by no cunning Arts be avoided, for every thing delights in endeavouring with the highthe est industry to produce its Simile. Now the Errors of eating and drinking are generally d of both in quantity and quality, so that the Evil B 4 15

is still the greater, it being hereby that the Foundations of most Diseases are laid; for all other things are inconsiderable, as infalubrious Airs, the various Seasons of the year, Colds, and the like external Accidents: These have but little power to generate Diseases, if the Meats and Drinks be clean and simple, and temperance observed therein; these are the secureft and greatest Preservers of health, strength and beauty. There is fcarcely any access for Distempers, except there be a Simile for them to Confederate with; that is, if the Body be not prædisposed by unclean Foods and Intemperance, for nothing can pervert the Stomach but ill Diets and strong sharp racy Drinks, and too much in quantity: For when the Stomach is nauseated with unclean disagreeable Foods or Drinks, or overcharged with Excess, it cannot Concoct and turn fuch matters into proper Chyle, and not being able to contain it long, forces it crude into the Intestines or Guts, which are thereby forely oppress'd, as not being able to convey this indigefted load; fo that there it receiveth an imperfect alteration, and through the lacteal Vessels is carry'd to the common recepticles of Chyle, and from thence to the noble Ventricle the Heart and Lungs, and there causes a mighty indisposition, a heavy dullness, fumes and suffocation, the Faculties being altogether uncapable to convert this gross unequal Mass into good Blood; so that it still remains crude and undigested; and this intemperance and uncleanness in a little time, acquires various pernicious qualities, filling the center of life with gross, flegmy, sharp, slimy and greafy juices, which never fail to be transmitted to the intelligible Ventricle the Brain; and thereby beclouds all the Senses, from whence le

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whence proceeds various and most dreadful Diseases. The Fountain of Sense and Motion being thus corrupted, and all its noble Faculties deprav'd, then the whole Body or Superstructure grows feeble, droops and becomes stupid. The brisk and active Fancy is dull'd clogg'd and muddled, the Judgment vitiated, and the admirable Store-House of Memory oppress'd and confounded. And from those nobler Parts and Vessels the contagion spreads it felf all over the Body, every part taking its unhappy share: And by reason of the want of due Concoction in the principal Parts, due Nourishment cannot be given to the remote ones. And by the fo often repeating of those Errors, the Harmony of Nature is every where diffurb'd, and the whole Body becomes nothing but a Magazine of corrupt Humours, which like homebred Traitors in a City, are continually ready to let in cruel and fierce Difeases upon the least external Attack; or if that be wanting from their own Malignancy (as Domestick Rebellions and Infurrections are caused in ill Governed States,) will of themselves create disturbances within, indangering the Peace both of Body and Mind, and even threatning the Subversion of the Throne of Life. By what has been faid, it appears what confideration, caution and distinction Men ought to use in their Meats and Drinks, for the fecuring the health, strength and beauty of the Body, for the preventing of fo many cruel, torturing, unclean Diseases, for the preferving the Serenity of the Mind, and improving the Intellectual Faculties. It is an old Observation, that the Passions of the Mind follow the Temperament of the Body: For fuch as the Diet is, fuch will be the Blood, and as the Blood is pure or impure, fuch are

Seeing then that Meats and Drinks are the principal Materials, not only to support and fustain this curious piece of Human Archite-Aure, but that they are also the infide Furnitures and Beautifyers of the faid Building, according to the quality and quantity, cleanness or groffness thereof. Therefore the Great. Glorious and Wife Maker of all Beings and Creatures, has appointed five Grand Intelligible Governours or Judges, that no Animated Creature might be mistaken or led into Error. And herein two of those are more particularly concerned, viz. the Senses of Smelling and Tafting; which when ferene and entire, are the only diffinguishing Powers of all the Materials of Life; that is, of what is good, wholefome, clean and the contrary. Of these the Ætherial Power, the Smell, has the first place in this important affair in all Creatures, whose Senses and intelligible Counsellours and Judges are not fully'd and made imperfect by the use of unclean Meats and Drinks, as is most evident by all the Undergraduated Animals, who constantly make choice of their Foods and Drinks by this great Officer and Guide, the Sense of Smelling. This is sufficient to shew Man his depravity and uncleanness, who for want of building and supporting his House with simple Materials, that is, with clean Foods and innocent Drinks, has as it were, loft the use of this noble distinguishing Power and Judge; fo that he is forced to have recourse to the Senfe of Taffing, which was chiefly designed and given for Pleasure, not only that of the Mouth and Palate; for like a Musical Sympathetical thetical Ecchoing Voice, it influences and instantly penetrates all the Officers and Subjects of the Human City, great and fmall, they all in this work or practife Sympathize and unanimoufly rejoyce. But still the choice and faculty of diffinguishing in Foods and Drinks, refides principally in the Sense of Smelling: For this Officer only has the two edg'd Sword and keen Power, that can by its nimble beams and rays penetrate into the very center of each thing, and discover its innate Complexion. So that this noble and beautiful Power is like a Spiritual Beam of Ætherial Light, whose Body and Vesture is the most exalted elemental Power of all Life, Motion and Activity. But Man has loft and deftroy'd the Sublime Properties of this fo pleasant and saving Sense, and has only the groffest part; which is occasion'd by his grofs, foul, unclean Meats and Drinks, and other ill Methods. For as we have often faid, 'tis the Materials wherewith a Man builds, that make the Man, both the Corporeal and Incorporeal or Intellectual: So that now he is forced to make use of Foreign Aids; for each Sense or inward Power is made gross or fine, clean or unclean, according to the Meats and Drinks fed upon. And therefore all the Senses are subject to be alter'd as often as Men change and accustom themselves to this or the other food, drink, or the like. If this were not fo, Teterogenial compositions, and such meats and drinks as confift of extreme qualities, would not be so much crav'd and in fashion as they Now this being matter of fact, that Meats and Drinks make the Man; that is, all the lymphatick juices, humours, blood, spirits, both Animal and Natural are made, and the great expence and wast of the whole supply'd from thence

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thence. If this were rightly understood, consider'd and distinguish'd, all Men would certainly be infinitely more pious and circumfpect in their living: But without a feeing Eye and penetrating Judgment no Man can enjoy the pleasure of a healthy Body, a calm serene Mind, or spin out the Thread of Life to its full length in submission to the Laws ordained by our ever Bleffed Creator: And therefore there ought far greater regard to be had to the principal Materials of Life; viz. Meats and Drinks both as to quantity and quality than there is; otherwife this noble Human House will be subject to various Inundations before it attains to Maturity, as is too much known by the woful experience of the greatest number of People. Now if Mankind would but fink down into a ferious meditation and filent paufe, and fearch out the true causes of all the deformities and diseases in their Bodies and Minds, penetrate into their own Structures and take a view thereof; then they could not but be quickly fenfible with what labour, strugling and diligence the internal Vessels and Officers of Nature perform the feveral digestions and separations. and how the Body and Spirits are every moment made good thereby. More especially, what a burthen it is when the Foods are too much in quantity, or of greafy obstructing qualities? Certainly every Man would then be more wife and careful in the choice of those Materials of life; and more particularly in the Dieting of their Children, whose both insides and outsides are tender, nice, and unable to bear any Violence or Oppression, as we shall shew in its proper place. But in regard that 'tis in at the Mouth that Men daily take in those baneful Poyfons, and that little else is consider'd but

the gratifying a luxurious and disorderly Appetite, cannot yet quit that Subject, the Error tho so destructive being scarcely taken notice

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Now the first business Nature performs, in order to support the Spirits, and maintain the Body in health, strength and Beauty, is Chewing or Mastication, which is done by the affistance of the Saliva, a limpid, thin, insipid Liquor of no manifest quality; it is generated by the Glands that incircle the Mouth and Tongue. This is like the dew of Heaven that sprinkles and gives life to all the numerous offspring of the Earth: And as it is of no manifest tast, it is thereby render'd capable to mix with all forts of Foods and Drinks. And from thence it is that the readiness and pleasure of Chewing, Tafting and Swallowing proceed: For whenfoever this Saliva, Spittle, or dewy infipid Liquor, by any disorder or intemperance, becomes of any manifest tast, assweet, sharp, sowr, bitter or faltish; then presently the pleasure of the Palate is loft, and the brisk lively nimble motion of Chewing is at one stroke cut off and blunted. And for this cause, such as have the greatest quantity of this Saliva, or assimulating, limpid, dewy quality, have also the best and sharpest Appetites and pleasure of eating; and those who have but a small quantity or vitiated and disorder d as before, have but little Appetite and as little pleasure in what they do Eat. This Liquor or Saliva is increased or decreased according to the constitution or habit of the Body, temperance and intemperance, cleanness in Foods and the contrary. The truth of this all weak and distemper'd people experience. And in whatfoever Person the free generation and motion of this Liquor or Saliva is obstruct-

14 Of the Knowledge of a Man's Self.

low and Stomach immediately are bereav'd of their strength, pleasure and natural priviledges, neither does any thing so easily generate or maintain this pure Lympha, as clean soods, proper drinks and convenient exercise and motion,

in pure and free Airs.

Secondly, In the Mouth begins the first separating Power of Nature; for if the Appetite be prepar'd and temperately whetted by a due time of faffing, then the Ducts, Veffels and Fibres which incircle the Mouth, Gullet and Stomach, which are many, stand as Officers with open Mouths and expanded Hands, ready to convey the fine, thin, spirituous, sweet nutrimental Juices to the adjacent parts, with fo quick a motion, that 'tisdifficult for any Perfon in health to keep them in the Mouth still. The harder, tougher, groffer Parts are fufficiently chaw'd and broken, but they pass down and obey the commands of Nature, and her Officers who thus Way-lay them, and penetrate all the Porous, Organical Vessels. This farther appears by the dewy sweet influences Meats and Drinks have on the more noble and central Parts, as it were, the very moment they are chawing in the Mouth, and swallowing down the Gullet: For even then every healthy Person seels and experiences their refreshing Power through the whole Body, and more particularly the Ventricles of the Heart and Brain; for 'tis they that first feel their restoring, reviving, spirituous refreshments. So wonderful diligent and ready are all the Officers of Nature, in performing the duty and task ordained them by our All-wife Maker: Standing still, Sloth and Idleness have no Being amongst those nimble Powers; and if any one doubts the truth 14

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truth of this quick feparating and digefting motions of Nature, let them fufficiently chaw their Foods and then put them out of their Mouths; and after once or twice breathing put them in again, and then compare the taft and relish of that with some of the same that is fresh, and they will find as it were as manifest a difference as betwixt death and life. digestions, separations, concoctions, purifications, extractions, transmutations and fermentations of the Human Chymical Furnace, are not performed by long Progressions like those of our Spagerical Artists, who for the most part transmute the Balfamick into fiery Spirits. If the Operations of the Human Chymical Furnace and the Ferments of Nature were like theirs. Men would make but poor Work with Flesh and Fish, as to the separating and digesting Faculties; for those animal digestions bid defiance to all their fiery Arts, and all other Ferments of that nature, as we shall shew in And for the reasons before affigndue place. ed, many People who have not been able to fwallow down the gross part of their Foods by reason of the Gullets being contracted, or some other way impeded or diffemper'd, have yet liv'd feveral years only by Chewing their Foods and then putting them out again. It is likewife to be noted, that the well Chewing and Mastication of all hard Food is of very great advantage; for the foster they are made, the easyer is the Concoction. And for the same cause, all Spoon-Meats are the easyest of digestion; for all Foods must be made thin and pappy, that the Stomach and subservient Vessels may the eafilyer separate and convert them into proper Aliment, wherewith to make good the wast of the Body, Blood and Spirits: For Meats

Meats and Drinks dress Nature every day anew; that is, furnish all the numerous Organical Vessels, as Bones, Veins, Sinews, Nerves, Arteries, Ligaments, and fibrous fleshy Membranes, with a new supply of Oily, Salnitral, Lymphatick Juices, by the commanding Power of the great Officers of Nature, the Stomach, and particularly the vital Powers of the middle Ventricle, the Heart and Lungs; for from whence the principal calls and fecret, inbred, desiring motion for Refreshment, arises: And from this Cavity or living Power, the bedewing Vertues and Lymphatick, Nutrimental Juices of the Meats and Drinks Chylifi'd, branch themselves and are transmitted to the five head intelligible Powers of the illuminated Region, the Head and Brain; wherein are incircled all the noble Faculties whereby a Man is dignify'd, as Wisdom, Knowledge, Science, Art, and the fublime Powers of distinguishing. And as the Brain is the Seat of those noble Faculties. for that cause it receives its principal Nutrimental Juices from the Ventricle of the Heart and Lungs, which is many degrees more warm, clean and ferene then that of the Intestines or Liver, or the like. Besides, this Cavity or noble Cell is continually fanned with the Salubrious Breezes of the Bellows of life, the Lungs, and all the other cheering, inlivening, inlightning, comforting and beautiful Treasures of Nature, are continually bestow'd and presented to this Supreme Court. But when the Meats and Drinks are foul and succulent, or too much in quantity, then through the corruption and viciousness of the Supplys sent up those noble Powers, are stupify d and beclouded; and the mutual intercourses and communications thereof are obstructed, and by the ascena-

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ascending of those cloudy suming Qualities, a Lethargick Dulness, Stupid Dispositions, and Sottish Ignorance take possession, and the Sublime Intelligible Faculties, as Wisdom, Reason, and the Power of distinguishing, are, as it were, totally lost, and then Custom and Tradition become Captains of the Guard; and this is the Condition of the greatest part of Mankind.

Note likewise, that the Stomach and Parts adjacent, never fail to call for Succours and Supplies twice, and sometimes thrice in 24 Hours, and if those Calls be not answer'd with suitable Materials, then all the Parts from Head to Foot become discontented and tumultuous : for which Reason every man in the World will hazard Life, and part with all that is dear, to procure the Necessaries to appeale Nature, and latisfie those Pungent Cravings. So great, nighty, commanding and powerful are the Officers of Life; and yet for all this, men spend and confume the thus defired Materials of Life on their Passions and Lusts in Wantonness, Riot, Uncleanness and the Lewdest Intemperance, even to the subversion of their own Noble Strustures, never once Confidering, that the want of those Things they thus prodigally mispend and abuse, is the greatest and most dismal Calamity can befall them. This being manifest to every Vulgar Capacity, with what Esteem, Thankfulness and Praise ought we then to receive those Supports of Life, they being as dear and precious as the Life it felf. Also this Spagirical Furnace of the Human Nature, and the Digestions, Separations, Purifications and Operations thereof are performed so quick, and the limpid Ducts and Vessels are so incessantly active and industrious in their incircled Laboratories, that the Mouths of these Officers are open every 8 or 10 hours to receive new Materials; and so wonderfully vigilant is Nature to dress and renew her self, that the Humor, Radicalis Blood, Spirits and Dispositions are, as it were, every moment, made better or worse, clean or unclean according to the Qualities and Quantities of the Meats and Drinks. The truth of this every Husband and Farmer will justifie from their Experience by manuring the Earth, if any be so cloudy brain'd as to need a Testi-

mony.

And the Laws of the Ever-bleffed Creator are for ever true. A weak Thing cannot produce a ftrong, nor a groß a clean, but every Thing begets its Image and Likeness, both in the Animal, Vegetable and Mineral Kingdoms: Which every Man ought to consider and distinguish, otherwise his Frame and Building can never be establish'd on a good Foundation. So that Health, Strength, Beauty and Long Life depend chiefly upon Temperance and Cleanness in the Materials, viz. Meats and Drinks; which very few to much as once think of; and therefore All's Fish that comes to Net; they neither distinguish nor regard whether their Foods be gross and foul, or not, but all is much alike.

Now the Anatomist, Chyrurgeons and Physicians are notoriously blamable that there is so little notice taken amongst the People of the Cleanness or Grossness of their Foods and Drinks, and that they are so ignorant whence the numerous Troops of Cruel Diseases wherewith they are attacked are occasion'd, and how they are bred: For it instead of consulting so much their Private Gain, they had made it their chief Business to have liv'd themselves within

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the Limits and Pious Rules of Temperance, and Cleanness, and had taught them the People, and the Proper Methods for managing their Children, as also the great danger of swallowing down into their Stomachs fuch prodigious quantities of Meats and Drinks at one time, and that too of groofs hard greafy or fucculent Ingredients, the People would then have been as youthful, that is, as vigorous, active, strong and healthy at 60, as now they are at 40 years of age. But the People are kept in ignorance, and hear nothing of the danger of their Methods of living till they have plung'd themselves into fome Extremity, as the Gout, Gravel, Stone, Consumption, Dropsie, or some lingring Disease, and then perhaps Temperance and Cleanness, and some fort of separation from Gross succulent Foods, and strong foul Drinks, which might have prevented the Distemper, when Nature is quite poison'd or exhausted, is prescribed the unhappy Patient for a Cure, and then he is enjoined the keeping within Rule upon pain of death.

Now this Gross Mass, cook'd according to Custom, and compounded of Extreme Things, Bitters, Sowrs, Sweets and Salts, when forced down into the Stomach, takes up Arms against the Simplicity and Uniform Methods of Nalittle ture, and she having no better Materials, is lean-compelled to shift and ease her self of the Burrinks, then as she can. One part of those Immature e nu-Gross Succulent Greasy Juices, even from the Mouth, Gullet and Stomach, pass too and are they embrac'd by the open Guts, and by the Organical Fibrous Porous Vessels are convey'd their thence into the aerial middle Ventricle of the ithin Heart and Lungs, which are the Living Centhe tral Powers of Nature, where the Air blows up

But when the Meats and Drinks are groß, is strong and compounded of disagreeing Things, or too much in quantity, then after such sull Meals and large Draughts of Liquors, the first Indisposition is selt in this Middle or Central part of the Body, and then a hot suming dul cloudy Power seizes all the Parts, and particularly the Head, whereby the Five Intelligences

replenished.

or Senses are in a great measure darkned and stagnated: So that no man in the World can be healthy, strong, vigorous or beautiful, that by improper Meats and Drinks fouls and choaks up this Ventricle with flatulent gross Matter and Juices, which first weaken the Natural Fires, making them burn in a languishing man-

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Secondly, Such Humours are bred as cause shortness of Breathing, by stopping the various Ducts and Pipes running direct oblique, and transverse the Center of the Lungs, and furring the Grand Pipe of Life and Motion: And the Evils of those Gross Fumes, and foul greafy Juices are no less mischievous to the Head. In a Word, the Obstructions of this noble Ventricle the Heart and Lungs, through foulness and intemperance in Meats and Drings is the Original Cause of all the fuming stagnating Vapours and dull cloudy Powers which affect the Head, from whence proceeds fuch languishing deftructive Diseases, as no Medicine can cure or prevent their Growth; more particularly, fo long as the same Ill Diet and Methods of living are continued, which were the first Causes of such effels Maladies. Of which the Fair Sex are fo un-Purer happy as to have the greatest share. tricle Middle Ventricle, the Mansion-house of the stelli- Heart and Lungs being oppress'd and indispos'd and by the Nutrimental Juices being gross and too much in quantity, the Fountain of the Blood gross is thereby foul'd and thickned, and mightily nings, impeded in its Circular Motions, more particu-n ful larly in the Females, whose Pipes, Ducts and e first Passages are straighter, smaller and much finer entra than those of the Males; and therefore Foul dul Unclean Diet, and Strong Drinks sooner obarticu struct and stagnate the Vessels that should convey the fine Nutrimental Juices and Blood to the Head and Brain: And for the same Reason those tender loving beautiful Powers, and impregnated Mothers and Foundations of the Human Off-spring and Buildings feel the greatest ftrokes from, and are the greatest sufferers by the forementioned Methods of Improper Bad Diet: And that which is worst of all, and most to be lamented, is, that those Cruel Diseases are intail'd on their innocent Children, which with other Mismanagements and Intemperances, never fail of fending many thousands of them immature into the next World, to the great grief, forrow and trouble of their loving, kind and tender, but mistaken and missed Mothers. Now nothing in the World can keep this Ventricle clean and free from those gross stagnating phlegmy overflowing excrementicious Matters which thus fatally diffuse their Malignant Influences, not only to the Center and Bellows of Life, but to the whole Body, but cleanness in Meats and Drinks, as to quality, and temperance as to quantity; together with the prudent Conduct and well methodizing of Children in their green and tender Years. And therefore all those who would enjoy the True Pleafures of Health, Strength and Beauty, keep the Salliports of Nature open, and Circular Motions free from obstructing Inimical Juices, and likewise the Noble Intelligible Parts clean, ferene and perfect, must still have special regard to the Materials wherewith this Living Human Structure is built, repair'd, supported and continually supplied; that is, must observe Regular Order and Cleanness, in Meats, Drinks, Exercise, Rest, and the like Prudent Methods: Otherwise the Laws, Priviledges and Common Natural Rights belonging to the Living Human Temple

Temple can never be kept entire and inviolate. whereby Murmurings, Tumults and Troubles will of confequence be stirred up, which end in a Civil War. For the variety of Mankinds inward Living Furniture, Subjected Powers and Natural Faculties are fo unaccountably numerous, and their contexture fo curious and nice, as is amazing to all thinking diffinguishing Pious Persons. Which if considered, a man cannot but be aftonished to see what Affronts, Oppressions and Violence the Noble Curious Oeconomy fuffers by the Obdurate Exorbitant Than which nothing is Governors thereof. more daring rash and impious in the fight of him who so exquisitely formed and created it, and has given the fitting fuitable and necessary Accommodations for its support, fatisfaction and prefervation in such plenty, that Life might be made easie and comfortable, and prolonged to fulness of Time, to his own Honour, Praise and Glory.

It is likewise to be farther considered, that this Central-house, or Gavity of the Heart and Lungs has no large Pipes or Ducks appointed by Nature to discharge and empty it self into, but only the Wind-pipe, and therefore when by ill Diets and Drinks the Thinner Superfluous Juices are forced through the Vessels into this Ventricle, they are there condensed into a thick Excrementicious Substance, which in all persons forely oppresses the Heart, and then their Pestilencial Fumes afcend up to the Superior Parts, the Head and Ventricle of the Brain, and stiffe and stun the Intelligible Powers, and particularly in Females advance all the Difeases of the Head, as Vapours, and the Like; and in others, those gross Flatulent Juices and Impurities cause Hoarsness and Dulness in Speech, and

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fometimes the Organs thereunto belonging are fo stopped, stifned, soul'd or contracted, that the Voice is almost lost; and in others Spitting Diseases are ingendred, as Conghs, Ptisick, Whering, Consumptions, and the like: Wherefore it is plain, that the Good or Ill Habit of the Body in great measure consists in the Ease, Cleanness or Uncleanness of this Central Part, the Heart, the living, moving, boiling, active Pow-

er of Life.

Now all men ought feriously to consider this, if they value the Health of the Body, and Serenity of the Mind: And Physicians, and such as inspect the Human Structure, ought to press it upon all Occasions: And it is not to be doubted that if they did but exert their Talents, and laying Interest and Ambition for Fine Coaches a little aside, strike in all their Conversations upon the String of Prevention, there would be a Reformation, and the Spring of Diseases would by degrees be dried up or lessened. But instead of doing this, and giving Pious Orderly Examples to their Patients, and Mankind in general, themselves and Families live as groß and unclean, as to quality, and as intemperate as to quantity, and are as great Custom-mongers in all their Methods as the most ignorant of the people; fo that there is but little reason to hope that the people will ever by their means be induced to abstain from their Customary Riot, Intemperance and Uncleanness, and consequently a new Off-spring of Diseases will start up every Generation, whereby, in time, Private-Houses will be, as it were, so many Hospitals, it being to be fear'd, that there will be but few Families wherein there will not be fome one or more labouring under some or other of the Diseases either of the Mind or Body: So mischie-

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vous are the Methods of the greatest numbers of Mankind, and so inconsiderate, unthinking and careless, as to sacrifice the greatest Felicity they can have on this side the Grave, Health,

Strength and Beauty to Custom.

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Note farther, That this Noble Seat of all Motion, the Heart and Bellows of Life, is incircled with strong Fortifications, the Back, Ribs and Breast; and the lower part of it, that will not admit of fuch hard firm Bulwarks, is closed by a fuitable and fufficient Partition, the Diaphragma or Midriff, appointed to separate it from the Liver, Intestines and Guts, that no Excrementitious Matter, Foul Smels or Stanches from the Inferior Parts might affect the Lungs; otherwise the Vital Air which is every moment fucked in and breathed out by the dilatation and contraction of the Lungs, would mightily offend the Noble Ætherial Sense of Smelling, whose Body is the Air which carries in its Bosom Influential Power to spread both good and bad Smells. So wonderfully has the Ever-bleffed Creator formed the Nobler Inside Furnitures of Mankind, and indeed of all Animated Creatures.

Note also, That the Heart and Lungs do not bear upon the Diaphragma or Midriff, but are joined and tied to the Strong Parts or Pillars of the Body, the Back, Ribs, and the like; so that the Partition of the Diaphragma or Midriff serves chiefly to secure the Heart and Lungs that they be not touched by the Liver and Guts, whereby they may the better by their Purity and Cleanness perform the Noble Offices the Wise Maker has appointed them. But it sometimes happens that there is some Impediment, or more than ordinary Porous Vessel, or Vessels by which the Grosser Air penetrates

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from the Intestines and Uncleaner Parts, which occasions ill Smells and Stenches to be breath'd forth at every Breathing, which Stenches or contaminated Breath, though extremely loathfome to all others, is yet unfelt by them who are thus afflicted, they being familiariz'd thereto by Custom, so that nothing more advanceth Health than the keeping of those two Noble Vital Powers open and free, for then the Circular Motion of the Air or Breathing influences the whole Body and every part thereof, with a Living Moving Boiling Power, and that too every moment: Even as the finer Juices of the Meats and Drinks by various abstruse Digestions, Separations, unknown Circular Motions and branchings forth make good the wafte of the Body and Animal Spirits; for the chief Delight and Pleasure of Nature consists in the free ingress, egress and circular Power of the Air. not only in the three Ventricles of the Body, the Bowels, Heart and Brain, but also in and through every Pipe, Vein, Artery and Organical Fleshy Membrane or Part; and therefore whenever any of those forementioned Vessels by Gross Juices or Ill Blood are obstructed, or this Air of Life hinder'd in its free refreshing Motion, then presently that Part or Member is some way affected, benummed or diseased, gouty, or the like. Therefore fuch as are willing to entertain and embrace this Noble Friendly and Pleasurable Nourisher and Prolonger of Life, have no other way to invite and fix her, than by the Attractive Vertue of Temperance and Cleanness in Meats and Drinks, which at once free all the numerous Ducts great and finall Passages, and every Organical Vessel from Impediments, and cause the Blood and Radical Humours to become fine and limpid,

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by which all the living boiling Motions have a true uninterrupted Circulation throughout the whole Circumference of the Human Orb, from whence all lightfome Vigor and voluntary Nimbleness arises; and for the same Reason every man ought, as much as in him lays, to facilitate and advance the free motion of this Airy Power, towards which, walking and gentle running, especially in Youth, and the like Exercifes in open clean places, contribute very much by strengthening the Breath, and making it long, and freeing all the Veffels, Members and Parts of the Body from groß Matter, by which the Appetite is mightily prepared and whetted.

Singing likewise, which is so delightful uniting and charming, is no less profitable and advantagious to Health, and to keep the Ventricle of the Heart and Lungs free from the Inundations of moist stopping gross slegmy Juices; for this Action of Breathing opens, cleanfes and dilates this noble most useful and beneficial Gate of Life. Nothing is preferable to gentle Singing, but it must be performed within the Natural Circle or Compass of the Voice; that is, it must not be exalted too high, nor funk This Ecchoing Exercise not only too deep. increases and lengthens the Breath, and makes it strong, but likewise mightily cleanses the Wind-pipe and Thorax from fuperfluous groß Matter, by drawing it up and dilating and opening the numerous fmall Pipes and Ducts interwoven oblique transverse and direct thro' the Lungs; fo that there is no Employment either more delightful or healthful than this of Singing, if manag'd with Skill and Prudence; especially if it be taught and practiced in youth, for then through Custom it never fails of being improved

improv'd in maturer Age. Besides, this fort of talking in tune, mightily advances graceful fpeaking and pronounciation, dreffing it up with free, lofty, pleasing, mellow Tones and Accents. And farther by its ecchoing Voice it cheers and refreshes all the intelligible Faculties of Nature, uniting and as it were melting them down into a fweet composed filent hush, like the Divine inspiring Hand of the Cœleftial Luminaries; by whose still musical Power, and equal, influential, shining Vertues of number, weight and measure, all Things and Beings are wonderfully supported and preserv'd.

It is likewise farther to be consider'd, that by this Grand Organ or Pipe of life, all the amazing Variety of Voices, Tones and Sounds, are breathed forth and composed into Harmonical Charming Discourses and Conversation; which is one of the noblest and most lively branches of that inspired and illuminated Science, the Mathematicks. So that Man, by this fingle Pipe, without measuring distances, as thirds, fifths, eights, or making any marks for Sharps or Flats, can imitate all the Sounds, Tones and Voices both of his own kind and of all the Undergraduated Creatures. For inthis Pipe that leads from the Thorax to the Mouth, are essentially incircled the Seven Bases or Original Keys, which are the Mathematical Foundation of all Speaking, Vocal and Musical Harmony: And whoever understands and distinguishes those Keys, can by composition, transposition and descanting, expand each Key as it were ad infinitum; that is, run a vast variety of Divisions, curious Lessons, Songs, and the like; the circle of each Base, Note or Key, seeming to have no Bounds or Limits. So that Man by the Science of his Intellects, imitates the great

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and amazing, spangled, heavenly Circumferences and Orbs, who by the unfeen, filent, moving Hand of the ever Bleffed Creator, dress all the Undergraduated Creatures anew in a vast variety of curious Figures, Forms and Shapes, even beyond all human Numeration. And in Man, as being the compleat Image and Likeness of the Creator, are contained the true natures of all those wonderful, illuminated, shining Glories; and therefore he is endued with an ecchoing Disposition and Power, which fympathizes with, and penetrates into the center of all things. So wonderful is Man, and every Part and Member of him made; and not only Man, but indeed all Creatures, even above and beyond all thought and imagination.

And is not Nutrition every whit as wonderful, amazing and mysterious. viz. that our Meats and Drinks being swallow'd down into the Stomach, their thinner, finer, sweet Juices presently, even in their passage thither, should by the ecchoing Power and sympathetical Calls of the inward Vessels, with such a winged speed, be cleansed, transmuted, digested and separated, and the gross excrementitious matter expelled and cast into the Guts, in order to be ejected out of the Body; and at the same time, the wholsome, homogenial Parts and Vertues be convey'd through the numerous fecret Caverns, airy fine Figures and curious imbroider d Circles, even from the Center to all the Frontire Garrisons. And if Nature be in tune, and the Meats and Drinks clean and not too much in quantity, then those Juices advance in their progress, and leave no small part or corner of the human House unvisited, no not the meanest and most inconsiderable.

And these nutrimental, refreshing, supporting and preferving Juices are as welcom to each Member and Part; and each Sense and intelligible Power rejoices with as ecchoing a Voice, even as the numerous Off Spring of the Mother Earth do at the approach of the great Eye of the World, whose universal, warming, preserving Beams of light never fail to visit them all, with an uniting, charming imbrace and kiss of love and equal respect. So wonderful and with fuch equality and agreement, has the ever Bleffed and Merciful Creator made all Things and Creatures, and more particularly the exalted Creature, Man; also all the infide Work of Nutrition, and making good the wast of the Body and Spirits is performed, and all the infide Furnitures are cleanfed. purged and purify'd by the conftant circular motions of the living and most friendly Powers of the four Elements. From the Air the warming Power of the Fire is gently kindled : from the Earth all is condensed, each Thing in its proper Womb, and from the Water all is wash'd, bedew'd, cool'd, and the excrementitious foulness expell'd: And all those various motions, operations and circulations are perform'd with a filent, wonderful and most amazing hush, as it were, unfelt and unknown. Increase and decrease, and all the other transactions and negotiations of a Man's infide Inhabitants, Officers, supporting and preserving Servants are manag'd, and their affairs and bufiness carry'd on without any Masters or Over-Seers to call them to their Business, there being no drowfy, dull, negligent Servants in the humane Apartments, provided the Meats and Drinks be proper and fuitable, and that the Roads and Passages be kept free and open; then Of the Knowledge of a Man's Self. 31 then all things are serene, calm, tranquil and fit

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for Action. Is it not likewise an unaccountable wonder: that in the compass of fix foot in length, and not more than 20 inches or 2 foot in breadth, there should be such a vast number of Pipes, Ducts, Channels, Veins, porous Vessels, Tendants, Nerves, Arteries, Cartilages, Sinews, fibrous Figures, and imbroider'd Membranes. Bones, Ligaments, Joynts, and a continual circulation of the Blood, Spirits, Humours and airy Properties; and that all those Armies and Regiments of great and small, moving, springing, boyling qualities should all be as true and constant in their work and motions, as the Great Eye of the World in traversing the 12 Zodiacks. And the greatest Miracle is, that all those Humours are constantly at Work, and yet their Strokes are never heard nor felt, but all is done as smooth and silent as the harmonious Voice of Angels and Birth of Flowers. And this ecchoing correspondency amongst the Inhabitants of the human Circle, and quiet, ledate, calm method is continued and preferv'd fo long as the Body is in perfect health. Now if these and the like wonderful methods of our infide Powers be confider'd with ferious and pious minds, will it not be worth every Man's while to spend a few minutes in consulting with themselves how those nice Operations may be facilitated and preferved; and will not the contemplation of those Wonders and Mysteries contained in the narrow compass of the Human Circle, stir up in every Man a religious filent adoration of the All-wife and ever Blefsed Creator, who has fo wonderfully falhioned and framed Mankind as to have made health ealy, and as it were certain to them, if they kept

kept themselves within bounds, and did not disturb the Orders of Nature by their intemperate, unclean, disorderly, gross and gluttonous methods; bending the force of all their intelligible Governours and head Powers to gratify a vain, fantastick, exorbitant and lickorish Appetite even to the total Subversion of the health both of the Body, and of all the more noble and beautiful Properties of the Mind, never once considering the great labour, pains and diligence Natures Officers take in Nutrition and the making good her wastand expence; if Men consider'd rightly any of those things, they would be far from laying such heavy loads

and fettering her as they do.

But let us consider Nutrition a little farther. Now fo foon as the gross mass both of solid and fluid Meats and Drinks come into the common Maw or Stomach, (there being feveral extraations by the warming Beams of the Heart and airy, circular, fanning Vertues of the Lungs, more particularly by their moving, boiling contraction and dilation) this Chily mass, whose first central place as we faid before, is the Stomach, where it meets with feveral Vessels and Ducts that lay close Siege to the faid Chyle, and transmit the finer juices to the small Ducts, and the crude gross mass passes by degrees into the Intestines or small Guts; where by their circular motions it receives a farther digestion and separation. And the Vessels call'd lacteal from their white, milky colour, and the Pancreas or Sweet-Bread incircling the Intestines, readily receive the nutrimental Juices press'd out of the small Guts, by their natural motions, contraction and dilation. These white Vessels center in the great gland of the Mesentry or middle of the Belly; and from thence by feveral 00

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feveral other Ducks and Veffels of the like fort. the Juices are transmitted to the common receptacle or large duct, into which all the lymphatick Vessels empty themselves. So that by these circular motions and digestions the Meats or Chyle become more thin and transparent. whereby they are easilyer convey'd through the Ducts and Veins that lead to the Heart and Lungs, call'd by Anatomists the Thoraciek Duct and right Subclavial Vein; whence paffing with the returning Blood to the Heart, it is thence driven through the Vein and Artery of the Lungs to the left Ventricle of the Heart, and thence by the Grand Artery and its several Branches, to all the parts of the Body. This is the Opinion of the Learned of this present Age: But whether the conveyance of the Nutricious Juices and and their Sanguification or Conversion into Blood be non exactly fo, matters not much to our purpose; traand may indeed justly be doubted: For that and the Diffectors of every Age of the World have ngs, been missed and mistaken in their Opinions ling and Judgments, and that there is little certainnoie ly in what they have delivered concerning the Stolecret and abstruce Methods of Natures Operatiand ms, appears most clear by the new Notions and icts, which have fucceflively flarted up amongst into them, and the little agreement there is therein: The reason thereof is, that our Eyes are not heir clear enough to penetrate the Human Structure tion iving, when all the wonderful Powers are at Steal Work in their Circulations, Digestions and San-Panuifications, in order to make good the wast of nes, he Body and Natural Spirits. So that Natures els'd methods must in great measure remain a Mynotitery to the most curious Searchers. hite entry

First, Because those internal, grand, creating ind preferring Powers reside and dwell only in 34 Of the Knowledge of a Man's Self. the Bosom of the Great Incomprehensible Crea.

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Secondly, Because the Diffections and Views are made when the Creature is dead, and after it has pass'd thro' the pains, terrors, struglings and agonies always accompanying the loss of that inestimable Jewel call'd Life, which terrors and fufferings fink the noble Oeconomy and Uniform Ecchoing Correspondency of all the infide Furnitures and living circular Motions: So that there remains nothing but a Chaos as it were, a heavy imperfect Lump or corrupt Carcale, However those inspectors of the Human Body have more knowledge of the abstruce method of Nature than they make such use of as they ought: That which they chiefly mind is to know how the Bones, Sinews, Nerves, Arterys, Ligaments, and the Inward or Vital Parts lie. that when a man has a Bone broke or disjoyn ted, or is any way hurt or wounded, which happens but too frequently fince fighting and killing have been in fashion, they may be the more able to Set or Cure; but they scarcely concern themselves how a man ought to me thodize his Life as to temperance and clean ness in Meats, Drinks and Exercise. The mon fick and lame there are, the more is their profit, which is what they feek: The fqueezing a fat distemper'd Patient is their study, and no the prevention of the Mischies and Calami ties, by warning their Friends of the dange rous Consequences of their methods of live ing.

Now the Meats and Drinks are all put into one common Bag, the Maw, where they are all mixed promiscuously together; so that it they be too much in quantity or of contrar qualities, then their Juices malignantly influences

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ence the whole Body, particularly the noble Ventricle of the Heart and Lungs, as also the Intestines or small Guts, whereinto the unwieldy, grofs, four, falt, bitter, difagreeing Maß entring for a farther digeffion and feparation, caufes constringent, sharp, fout Liquors and Matter to be convey'd to the Bladder and Kidneys. whence those cruel, torturing Diseases call'd the Stone and Gravel, and many other Diffempers are ingender'd: Also those thick succulent Juices too frequently flop the free Operations of the Bowells or Guts, where those Crudities beget the cholick griping Pains and the like. and at the fame time affect the whole Furniture of the Body: For there is a fwift and mutual Communication, and ecchoing Correspondency amongst all the Members and Parts from the Center to the meanest Inhabitant of the Circumference: Otherwife the various cruel Difwhich eases, as the Gout and Rheumatism, could not, ag and as it were, in a moments time disperse their eases; as the Gout and Rheumatism, could not, Rage from one Member to another. The like arcely is to be understood in all windy Diseases, which are the utter ruin of many brave beautiful Huclean man Structures, the Seat whereof is chiefly the more Ventricle of the Heart and Lungs: For when this ir pro noble Cell is obstructed and oppress'd, the vital, zing warming, inspiring Fire is weak, and the livend no ly, fanning, faluriferous, refreshing Breezes of Calami the Air are as impotent; and then all the Pipes dange of the Thorax are as it were shrievel'd, the Grand of liv Wind-Pipe stop'd and the Appetite blunted; for the attractive and digesting Faculties consist ut inte chiefly in the Alacrity of those two Elements, ney at the Fire and Air; and if the Ventricle of the that Heart be affected as before, then presently ontrai fumes and muddy, stissing, misty Qualities pester y instead and mightily trouble the Brain, and put all the end Senles

Senses as it were into a hurry and confusion. And as Health, Strength, Beauty, Agility and good Appetite depend chiefly on the good condition and cleanness of this Ventricle, so on the contrary most cruel Diseases and unhappy Maladies take their birth in the same place. For which reason all People of all Ages, more especially the fair Sex, ought to have special regard to keep and preserve this noble central Cell pure and clean; for in whatfoever condition it be, all the leffer subservient Springs participate thereof, viz. the Nerves, Veins, Arterys, Ligaments, Griftles, Joints, Sinews and Bones, and in a word, all the inferior Regiments and infide Furnitures. For which cause, this Cell or Circle is in the Human Structure, as we faid before, like the Illuminating Beams of the Calestial Regions, which by their constant and regular Motions, and circular, influential Vertue, warm and preferve all the Off-Spring of this lower World; for this Central Cell does the same in Man, when kept clean and in tune, more particularly if the four Humours or Triplicities, which are as four Governours in the Human House, act in a due decorum, viz. the Fire, which is the first moving, boiling Power from whence the great ardency and longing defire after Foods and Drinks arises, this being the attractive Power of Nature. The fecond quality is the Earthy Triplicity, which is a heavy, close, retaining Power, that holds fast the Meats and Drinks, when they are come into the Stomach or Ware-House. third is the serene, cleansing, fanning, airy Quality, wherein the moving, boiling, opening, purifying, separating and digesting Power of Nature con-The 4th Triplicity or Quality is the Watery filts. Element; by whose Virtues all is wash'd, purg'd, cast forth and expell'd. Now when these Go-Tuning.

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Governing Powers in the Human Orb are equal in their flowings, ebbings, fluxes and refluxes, and agree amongst themselves, and the Body is free from malignant Juices; a Man in such a State may be faid to be in perfect Health. For from the Fire proceeds the defiring, attractive, warming and inspiring Power of Life; from the Earth the holding and retaining Property, and from the Air, the opening, separating and digesting Faculty; and from the Element of Water proceeds the bedewing, cleanfing Property and Power of Expulsion and Evacuation. So that it is manifest that the health and tranquility of the Body and Mind confift principally in the ecchoing agreement and correspondency of the Operations of those 4 great Governours of the Inward and Outward Nature. Which happy and pleasant State cannot be continued or preferv'd but only by the Simplicity of the Meats and Drinks, with regard had to the quantity, as also to proper and moderate Exercise: But if ly if the Materials that every day make good the wast and expence both of the Outward Superre as in a structures and Inside Furnitures, be foul, fæculent great good Complexion both of the infide and outfide Drinks is overwhelm'd with dark and dismal Clouds of ature. Disorder and Diseases, the Fruits and natural Eflicity, fects of Intemperance and Uncleanness. For there that is no other method whereby to enjoy a found y are ferene Mind in a healthy vigorous Body, but The only to observe and imitate the Laws of God Quali- and of his Hand-Maid Nature; by whose inspi-ourify- ring and supporting equal Power and Justice, con- all things are preferv'd. For do not we plainly Vatery fee that all the amazing and wonderful variety arg'd, of Creatures Cloathed with visible Bodies, do all le Go- move and constantly transact and perform their

daily Imployments ordained them by the Divine Hand of the Bleffed Maker, within the Orbs and Circumferences of those 3 great glorious and most illuminated Virtues or Powers of Number, Weight and Measure: Behold the Spangled, shining, beavenly Regions, the Governours under the Immense Creator of this lower World: do not they, as also the four great Powers of Life call'd Elements, constantly obey the Charming and Uniting Voice of Order. And for the same reason, the Undergraduated Creatures, the Nurselings of the impregnated Mother-Earth, are much healthier, founder and more beautiful in their Complexions, each according to its Nature and Constitution, than Man, except some of the most tractable and useful, which Man has made his Slaves to fulfil his exorbitant lufts and infatiate desires.

Now Number, Weight and Measure are nothing else but the Laws and calm preserving Powers of Nature, which principally center in Cleannels, Temperance and Submission. And all the outside Servants and Ornaments, and infide Pillars and Furnitures of this noble and beautiful Human Fabrick, are all made by the Hand of our Al-Wise Creator, in conformity to these 3 great Governing Powers, Number, Weight and Measure And therefore neither the health of the Body nor of the Mind can be supported or preserv'd if the Methods and Actions of Life be not a greeable to this Fundamental Rule: And all the Maladies and Troubles wherewith either the Minds or Bodies of Men are incumber'd, have proceeded from discord and inequality either it meats, drinks, exercises, imployments or communica tions, primarily in their Parents or immediate ly in themselves. For Diseases are as surely intail'd on and inherited by Children, by the

disorders and intemperances of their Parents, as Lands, Goods or Chattels are by the surest Records and most legal Deeds and Testaments; and so those cruel evils are transmitted to several Generations, as we have demonstrated elsewhere in our Writings.

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Seeing then that this curious piece of human Building is formed and constituted according to the Principles of Number, Weight and Measure, and that it is so is most evident from all visible appearances, and Creatures clothed with Body, for that reason the same method and order ought to be observed, as we hinted before, in the Materials the Lord has appointed for the support and preservation thereof: Otherwise many direful Calamities will follow of Confequence, as we feel by the woful experience of so many Regiments of cruel foul Diseases, to which Mankind is become a prey. the same cause, order, temperance and cleanness in the Materials that support and preserve our Bodies, are the most valuable Blessings in this World. And it is not to be doubted that if the Seeds of order, temperance and cleanness in meats and drinks, and of the other concatenated Virtues were fown in the green and tender ages of Children, the Off-Spring of Mankind would feel the happy Effects thereof, by the health strength and beauty both of Mind and Body; and the beautiful fair Sex being not only the Seed-Plot of mankind, but having the fole Management and Conduct of Children in their Infancy, we must here address our selves to them more particularly, those great Bleffings of health strength and beauty depending so very much on their right management of themselves both before their Fruit comes to the Birth, and also in the bringing up of the tender human Branches.

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Come on then you Female-Powers and loving Rachels, who undergo fo many Maladies in breeding and bringing forth Children into the World, who are so often fnatch'd away from you by immature death to the heaviest affliction and sometimes breaking of your tender Hearts. Silver and Gold and all the Medicines of the Learned cannot prevent the dismal effects of those innate Poysons, which thus bereave you of your Children, hurrying them as it were from the Birth to the Grave. No, no, the true remedies confift in laying good Foundations and building with proper Materials, as we shall shew you from undeniable Principles and Natures Methods. For we must tell those Beautiful Lovers who have the greatest share in the Human Building; That man naturally or from his original Principles is not so short liv'd, nor subject to such a numerous Herd of cruel violent unclean devouring Diseases: No, but altogether the contrary; he is the stanchest toughest piece of Animal Building, and confequently one of the longest livers of all Creatures. For if this were not fo, it were morally impossible that so many should live to mature Age as they do, when we consider how little care they take in seconding Nature; nay, how often they shock burthen and incumber her; and what attacks the endures by their uncleanness and intemperance and the various disorders they commit in the course of their lives, even such as no other Animal would be able to undergo, no not the strongest of them. So that Man owes his shortness of days to himself, and all his other Miferies and Misfortunes are hatch'd in his own House, through the many foul disuniform cruel violences he offers to his own Nature, and the many infirmities he now brings along with bur Die beiter al 125 bie of the properties.

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him into the World deriv'd and intail'd upon him from the intemperances of his Parents and Progenitors. Acquaint your felves then, you Builders of the Human-kind with the Methods of Nature, take a view of and penetrate into the infide Furniture and confider the curious Workmanship of the Almighty in your Bodies, and the numerous Inhabitants thereof, viz. Pipes, ducts, airy fibres, small figures and imbroideries, and how the meats, drinks and their juices pass through them from the Center to the Circumference, together with the vast number of porous organical Passages so small as to be almost undiscernible; which if any one of them be obstructed, the whole feels a fensible evil. So that neither the infide nor outfide can indure the least Oppression without falling into Distempers: And the supporting Pillars of Children or New-Born Infants, the Bones and more particularly the Brest-Bone are only a stringy griftly substance not knit together, but in process of time they are joyned and ty'd by a fleshy Membrane and become folid hard strong and durable, and several other Bones are of the same nature, soft tender and spongious, as the Knee-pan and notwithstanding that in mature Age it becomes one of the thickest and strongest of Bones, and of the greatest use it has no fastning to the Knee but only by being ty'd with several strong griftly Ligaments. This Bone binds the Thigh that it start not out of its place; and 'tis by this Bone that the whole Body is poyfed, that it can move bow turn its felf go and run, and yet in Infancy 'tis a meer griffle foft and tender. The like is to be understood of several other of the material Pillars, as of the Ribs and Back-bone, which incircle the Thorax of the most noble Cell the Dwelling-House of the 120

Vital Powers, viz. the Ventricle of the Heart and Those Bones likewise in Infancy are extremely fost weak delicate and tender: And therefore there can be no greater violence offer'd to young Children than the binding up of this part of the Body, for the least oppression presently affects both the Heart and Lungs, the Bellows of Life and Fountain of Motion thro the whole Body. Besides, the keeping those parts hot not only obstructs the Motions and Operations of the noble Ventricle, but frequently railes a hot burning præternatural heat, which as it were stifles the thin spirituous Juices, by Ropping the Pipes and stagnating the circulaton both of the Blood and airy lively Qualities, from whence windyness and crude griping humours are generated in all the small Pipes and tender fibrous imbroider'd Passages, which are spread and interwoven direct oblique and transverse throughout the whole Body. By this method of binding and keeping the fine tender delicate Parts too hot, together with the Mothers and Nurses Milk being corrupted and made windy by bad Diet foul greafy Meats and ftrong Drinks are many poor innocent Children precipitated into the other World; and those who do fqueeze thro' those Iron Grates and Oppressive Usages do yet feel the dismal consequences thereof more or less to their dying day. fore you tender Mothers consider the inside Furnitures of your Children how delicate and nice they are, and be not fo unthinkingly and unwarily unmerciful to those young Branches, for whose lives and preservation you are ready to run all hazards and venture all that is dear and precious; and yet amidst all this Zeal wherewith you are as it were eaten up, your pious designs are frustrated; and all is because you te

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do not discern the cruelty of your Enemies, those Monsters, Fashion, Custom and Tradition, whose Claws and Teeth are sharper and more devouring than those of the Savage Beafts of the Defart. So that your love, kindnesses and tender affection is altogether disappointed; for trusting to these 3 blind Guides and taking them for your Pilates, Compass and Rudder whereby to Steer your Course, it is a very unequal chance if ever either your felves or Offfpring arrive at the happy Ports of health and soundness. The Learned Practitioners 'tis true are ever ready to come to your Succour, but can you expect they will undeceive you, and let you know how baneful those Customs are to which you are so Wedded, or that they should forbid them; No, Interest never lyes, and tis your misconduct which is the principal Branch of their Revenues. Confider therefore with your felves this cuftom of Swathing of Children to tight and keeping them to hot: How much nicer more delicate and tender are your Children than your selves, both as to their insides and outsides? And could you endure to be bound up close with so many Clothes and then to be put into a Bed or Cradle, and there to be cover'd again as they are, or if you were could you fleep or be easy? What would it cost you before you could be habituated fo as to bear it; nay, you would think it the severest Penance to be forced to make a trial? If you were but to be close roul'd up in a Sheet, you would not be able to bear it without the greatest Irksomness. Now if this fort of Treatment would be fo inimical to hard Bones and grown mature Ligaments and Sinews, what must it be to the fost tender Bones or rather Griftles of young Children? Now this method which is care_

44 Of the Knowledge of a Man's Self.

carefully follow'd, is the cause not only of immature deaths, but of many cramping Diseases to such Children as go through it, and more particularly to the Females; and those Difeases are still increased and advanced by their Mothers and Nurses constantly handling them and incircling them in their Arms or Laps, and other ill methods in attendance, whereby Children are inwardly inflam'd and heated which makes them in a continual uneafinefs, from whence proceeds their frowardness fretting and paffionate crying; and then the tender Mothers in order to appeale them add fewel to the fire; that is, they clap the Spoon to their Mouths or give them some fort of foods or drinks so long as they will take them down. very often till they loath and cast all up again, which makes them fick and still more uneafy and mightily ftagnates and streightens all the Veffels. and more particularly the Breast and noble conveyer of the airy Element, the Wind-Pipe, and all the organical small Passes lying direct oblique and transverse the Lungs, whose Office it is to receive the fine thin spirituous effluviums of the Air, and convey this living quality to all the Members and Parts of the Body, but more particularly to the Head and Brain, Stomach and Bowells: And when this airy Power has free motion and circulation, then all the great and small Officers of the Body perform their business with ease and pleasure, the appetite is sharp and digestion easy; for the Fire never burns clear where the effluviums of the Air are stagnated or obstructed. And therefore when this obstruction happens, as it does very commonly in Women and Children, it causes fumes and vapours to ascend into the Head, sour belchings from the Stomach and griping pains in the

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Intestines or Guts, sending great numbers into the other World, and pestering others as long as they live; and these and many other Evils and Miseries occasion'd by Ill Methods in attendance and bringing up, and by unfit Meats and Drinks are transmitted to future Generations; as appears by the Crowds of Diseases which furround us in this prefent Age on all sides: So that such Foundations being often laid at our first drawing Vital Breath, nothing can prevent our Milery but the early fowing the Seeds of Order, Temperance and Cleanness, and then a Healthy Off-spring might by degrees fucceed us: But till Wisdom governs and prevails against Inveterate Ill Customs and Fantastick Indulging Mothers must bewait Falhions, the Untimely-Deaths, Weakness, Deformities and Distempers of their Tender Fruit. Consider this therefore ye Beautiful Loving Dreffers of the Human Earth, and free your selves from the Bondage of Custom, which costs you so many Tears, and is so injurious to your Posterity; look abroad and judge of the Goodness or Badness of your Methods by the few that escape your tutorage with Health, Strength and Beauty, in comparison to the number of Dwarfs, Cripples, Deform'd Diseased Puny Weak Drooping Languishing Course Dull Homuncio's, and take notice likewise what multitudes miscarry under your Hands; be impartial in your Survey, and we doubt not but you will see where the Fault in great measure lays. Reject not our Advice because 'tis a Free-will-Offering, and take it not amis that we tell you, that your Love is frustrated by your thus captivating your selves to Fashion and Custom; for thereby likewise your Opulency and Abundance turns to the detriment, and frequently to the ruin of your Chil-ATERS 3

dren; as appears by the Sprightliness, Hardi. ness, Large-Stature, Health and Vigor of the Off-spring of such Poor People as have not wherewithal to pamper them, or gratifie their Appetite; by which you may plainly fee how much you are in the wrong, in thus fondling and ca-

reffing your Children.

Seeing then you are fo unfuccessful in the Methods you now follow, cease to be so curious in the Outward Dreffes of your Children, and apply your felves particularly to the Consideration of their Inside Furnitures and Sensible Powers of Nature, the Advantages of Simplicity of Foods and Drinks, and what is most suitable

to Children, viz.

First, Their Mothers Milk, which if it be clean, tho' it be but in fmall quantity, will yet sufficiently support the Child for the first ? or 4 Months; for if Mothers would but try and make themselves sensible how small a matter will maintain a Child in health, and give it growth and strength, they would be the first that should condemn themselves for thronging and pressing such great quantities into those nice tender Infantine Stomachs as is generally done.

The Second Best Food is Cows-milk, taken as it comes from her raw, as they foolishly call it; for it is no more raw than the Mothers Milk, it having passed through as many Animal Digestions as that, and it may be is freer from Crudities and Flatulent Juices, because of the good and healthy Complexion of the Creature, and the Simplicity of their Meats and Drinks: And by the way note, that the Milk of those Cows that are fed with the foundest Foods, and in due quantity is the best: And observe to make this Milk as warm when 'tis given a Child as Breaftmilk

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milk is; and when 'tis taken so 'tis of sar easier digestion than when boil'd or mixt with other Materials, affording more Fluid Nutricious Juices, and naturally keeping all the Ventricles and Parts open, that the Spirituous Effluviums of the Air, and its lively sanning refreshing Breezes may the better circulate and visit every Part and Member of the Body. Besides, it thereby gives Nature that happy advantage of expelling the Grosser Parts of the Air out of doors, by the Vessels appointed for that purpose. Such are the Benefits of Milk when rightly ordered and unadulterated, it being the Diet prescribed and appointed by the Ever-blessed Creator.

The next best and healthiest Foods are such as are made of Corn, of which there are many forts; as fuch as are made of Oatmeal-Flower and Water, Paps and Gruels, with a small quantity of Bread in them; these likewise administer a Clean Fluid Nutriment, easie and pleasing to Nature, freeing all the great and fmall Channels and Vessels from Foul Stagnating Juices, whereby the Blood and Spirits are mightily purify'd and enliven'd, from whence fprings a Sprightly Motion and Good Complexion; and when Children arrive to be 2 or 3 years of age, then Boild Peafe may fitly be given them, made into Pottage, either thin or thick, eaten with a little Salt, or rather without; for the eating of Salt is nothing but Cuftom, and that Palate that never taftes it can never crave it: And note also that all Vegetative Foods are most agreeable to the Simplicity of Nature, when prepared without Salt; and all the Foods made of Grains, Seeds and Fruits keep longest good and entire when there is no Salt mixt with them; for Salt naturrally cautes them to decay and perith the fooner, by its sharp invading preying Quality; for which Reason it is principally useful about Flat Succulent Things, Flesh and Fish, and the like; neither will it preserve them long, they in their Native Complexion being gross corrupt dull and soon subject to putresaction; and for that reason they are the worst of Foods, and most hurtful to Nature; and more particularly to Children: Nay even Butter and Cheese ought to be given very rarely and sparingly to Children, more especially till they be 10 or 12 years of age, and after that the less the better; as we have shewn from undeniable Principles in other Places.

The foremention'd Vegetative Foods are great Cleanfers, and do mightily open and enlarge all the Inward Furniture, the Stomach and all the various Subservient Vessels posted to receive and convey the Nutrimental Juices to all the Frontier Garrisons and Members; which fine Juices easily pass through the variety of Figures and Circles of Small Embroideries without any lett or stop. Besides Children may eat a greater quantity of those Foods by reason of their temperate equal Properties, than they can do of strong compounded fat Foods; for these especially when eaten in great quantities ftop all the small Vessels and Fibrous Passages thro' which Nature is obliged to carry and convey their Juices, to make good the continual Wast and Expence of the Body and Spirits. Those unfelt Moving Powers never standing still one moment from the Birth to the Grave, tho' a Man should live a hundred Years; aud for the same Reason no man in the World can be faid to be in perfect Health, found, strong and of good Complexion, if any of those numerous Pipes be stopped or obstructed; for be it in what Part or Member for

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of the Body it will, there will be some Indispofition Ailing Stiffness or Pain felt, and then the Free-will loses its Commanding Power over the Tendons, Veins, Nerves and Arteries, which lay interwoven in the Part, they being the Spring of the Voluntary Agile Motion of the Body. So that when the Body is in good health, each Member moves as swift and nimble as the Thought at the command of the Free-will; which, when considered with a diflinguishing Serious Mind, like all the other Works of our ever Bleffed Creator appears most wonderful and amazing: As does likewise the Laborious Work of Digestion, Separation the Transmitting and Circular Operations of the Nutricious Virtues of our Meats and Drinks, whereby our Body, Blood, Spirits and Dispositions, are, as it were, made anew once in 24. Hours; for in that time the Digestions and Separations are compleated, the Finer Parts making good the Wast, as before mentioned; and all this is performed by an Unfeen Unfelt Hand, and Silent Power: So admirable, and for far beyond all Human Comprehension are the Methods of our Holy and Ever-bleffed Creator.

The Second Thing that Mothers and fuch as are employ d about Children, ought to observe, in order to lay a Foundation for Health, is, that they cloth them not too hot; there is less danger from their being too thin, if it be not to an extreme, for a mean is best; above all, let them not be bound up tight, but have loose Linen Garments long like Shifts, wherein they will be easie to dress and undress, and let them be kept clean, for Cleanness is a high and a Noble Branch of Temperance and Order, and nothing more advances Health, particular-

ly in Young Children; and therefore all their Garments and Coverings ought to be made for as to be easily changed, and put off, and on. They ought likewise to lay in small Beds like Cradles, for Cradles are improper, Children not needing any fuch Shaking Motion, but it is altogether unnatural and ameerFancy, for which there is no other Plea than Custom, whatever our tender, but too credulous and unthinking Females may imagine to the contrary. heaving Motions of the Cradle are no ways fuitable to the Tender Vessels and Furnitures of Infants; and tho' of all the Flesh eating Europeans, we in England, for our number of People, have the most Cradles, yet we have the most Diseases, and lose most Children. Children likewise ought to lie alone, the Heat of Mature People being offensive, and always prejudicial to them; but there are many other Inconveniencies attending their lying with fuch, fo many being distemper'd, whereby the tender Fruit receives the greatest damage, tho' grown people would perhaps receive but very little, by reason of their stronger Heats and Spirits; and whoever would have their Children strong and healthy, must be sure to have their Beds ordered so that the Cloths cannot fall off, but withal, that they may have full liberty for the voluntary Motion of the whole Body, and all the Members, otherwise they cramp and setter Nature, and make every part extreme uneasy; and tho' the Motions of a young Child are little in comparison to those of riper years, yet they crave and want the freedom of moving as much, if not more; the observing of this Method of making Children easie, will consequently make them quiet, and with Proper Foods, as before directed, and proper Drink, which ought to be

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Plain Water, will succeed in the Sprightliness. Health, Largeness and Vigor of their Children, to the Wishes of all Parents: Water, no doubt will be condemned, but still 'tis most agreeable to the simplicity of Nature, whereas all hot fermented Liquors are Strangers and Enemies ; but notwithstanding that, I am sensible that most of the nice fashionable Dames will vindicate their old Methods of indulging, and fend Hue and Cry after me for this New Way of Managing; but however they may treat us, I should not desire they should have worse Punishment than what they so carefully inflict on their tender Children; that is, That they should be bound or rol'd up in as many Cloths tight and close, and then put into Beds with Hot Coverings, as Children are into Cradles, and to lay there 3, 4, or 5 Hours, in which fuch, time they would have enough of it, without being farther served as they do their young ones; that is, after having been thus overheat ed and setter'd, to be close hugg'd to a hot Boson, or loll'd in a hot Lap, to be stuff'd till they loth, and then put again so setter'd and they loth, and then put again so setter'd and wrapped up into the same hot Bed or Cradle: WithIf they were to undergo this Penalty for a short time, they would give all they had to be deliall the ver'd; nay, we are apt to believe that many er Na-would rather chuse to die, than have it contineasy; nued for any long time. Even if any strong e little and healthy person should be confin'd to lay in t they Bed but 10 or 12 hours on one side, and to much, keep the Members of the Body in a fixed Ponod of sture, not to move, such either Man or Woman make would think it meer Tyranny, and the greatest before Hardship that could possibly be imposed. to be uneasy, irksome, hurtful and oppressive are all Plain such Methods as restrain or contradict the Vo-E 2 luntary

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luntary Motion of the Body and Parts thereof. those Inward and Outward Movements or Motions being fo absolutely necessary, that the interrupting thereof is not to be supported, and the ceasing is death it felf. Will not all people who by any Disease or Accident, are forced to lie Night and Day, without being able to turn or move, but as they are help'd, tell you, if their Senses be not funk by the trouble thereof, that 'tis the greatest Misery in the World. What eafe and delight this Voluntary Motion is to Nature, is very evident from Children. who so soon as they are suffer'd to lie free and loofe a Bed, fling and turn themselves when they are fo fast asleep, as to know nothing of it when they awake and are asked about it; and People of Mature Years do the fame: So vigilant, nimble and active is Nature to ease, preferve and pleasure her felf. Voluntary Motion being the Central Power in all Animal Creatures; and therefore whenfoever it is in any degree impeded, the Body and all the Spiritual Properties grow dull, languid and faint. Consider this therefore ye Tender Rachels, how ill those severe Methods suit the Niceness and Tenderness of Children, and consider the Innocency and Simplicity of Nature, and her Preserving Powers, and Methods of Number, Weight and Measure, which are the strong and powerful Pillars of Truth.

It is likewise farther to be noted, that Hot Clothing, Coverings and Beds are extremely inimical to Nature, weakening all her Vessels, and dulling the Digestive Faculty of the Stomach, whereby Growth and Strength are hinder'd, and the Muscles and Joints made stiff and flow in performing the Voluntary Motion of the Bedy; and this Indisposition being aggravated

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by Unclean Foods and Drinks, has so benum'd multitudes of people, that they walk and move as it were, as so many Posts or Sappy Logs of Wood: Besides, those Unnatural Methods frequently cause a disproportion of Members and Disuniform Growth of the Parts of the Body, and more particularly in the Fair Sex, who by their Natural Constitutions are more nice and tender than the Males.

There is likewise another Method commonly practic'd by most Mothers, which is extremely detrimental to those Tender Female Branches, and that is, their strict keeping them to the Needle many times the greatest part of, or the whole Day, from four years of Age, till they be 12, 14 or 16; which still sitting fixed Posturs mightily weakens the Bones and Joints, Sinews, Veins, Nerves and Arteries, contracts the Veffels, and hinders Circulation; fo that upon every small Excess in Meats or Drinks, any Light Accident in Exercise or Sudden Surprize, whether Fear, Grief or Joy, in a moment, as it were, all the Organical Vessels, Ducts and Pipes become stagnated and hinder'd in their Functions, from whence proceed fo many Miscarriages, Untimely Births and Immature Deaths both of Mothers and Children: After two or three Hours Task at the Needle or any Sitting Employment, those Female Branches ought to be put on some other Exercise, as stirring and active as their Sex and Age will bear: So that Mothers, and such as have the bringing up of Children, ought principally to observe these 4 or 5 Things, that they may have present Ease and Pleasure, and an increase of Health, Strength and Beauty, viz.

That their Foods and Drinks be proper; that is, agreeable to the Simplicity of Nature, and

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not too much in quantity: That their Covering; be moderate, by no means too hot, and that they lie easy, that they may have the Natural Voluntary Motions of their Tendons, Veins, Arteries, Nerves, Sinews, Ligaments, and of all the other Members of the Body, that they divert not, nor incroach upon Nature, but let their Children sleep without any Uncouth Foreign Motion or Shaking, as Rocking, or hudling them in their Arms or Laps, and that they let them be still, and hear no Noise, Loud nor Paffionate Talking, for the things that principally (during the first half or three quarters of a year) make Children grow strong, large, and of good Complexion, are Ease, Sleep and Quietness: A small quantity of Foods will do, cleanness therein, as also in their Coverings being stri-Aly observed, as beforementioned. Besides, nothing should be given them to eat or drink hotter than their Mothers Milk: Next to which the most Natural Foods are Spoon-meats, as Raw Milk from the Cow, or heated to the fame degree of warmth, Milk-pottage, Pap made of Flower, Milk and Water, or of Flower and Water only; Oatmeal-Gruels thick or thin eaten with or without Bread: These Methods and Foods are best for Mothers as well as Children, and Mothers, by observing them, would lay a fure Foundation for a Healthy Off-spring; as is apparent by the People of the North, and particularly of the Highlands of Scotland, who are effectually forbidden the common eating of high-feafon'd, gross, succulent Foods, and the drinking of strong foul Drinks, by their Poverty and Customary Way of Living, which is chiefly on Grewels made of Oatmeal, thick or thin, and their Drinks Water, ro Oatmeal and Water, their Clothing is thin, dna their Beds, Coverings

rings they Vo-Artethe vert heir eign lling let nor inciof a id of uieteanftriides, irink hich , as the Pap lowthin hods Chilould ring; and who ng of the overh is thin, ater, rings and

and other Furniture mean and cold; the common Attendance they give their Children, is, to lay them on a Bed of Straw, or some such thing, as far from overheating them, no Cradle, and but little handling or taking them in Arms, but they lie still and sleep the greatest part of their time, or tumble about of themselves, and in a Year, or less, they go alone, and the Women are not hinder'd from going about their Field or other Business, only to suck or feed them 3 or 4 times a day, and by this poor Method they bring up some of the Largest, Healthiest, Strongest and Hardiest Men in Europe; and if these People joined but Cleanlinese to their Method, they might still advance very much, both in Stature, Strength and Beauty. the Tallness, Proportion, Health, Strength and Hardiness of those People proceeds from their simple fluid Foods, and their not being heated by handling, hugging, Hot Covering, nor Beds; and the Temperance of their Fathers and Mothers, which is more from Necessity and Custom than any Understanding they have more than other People. The like is to be obferved in feveral other Countries, but still all is by Custom Chance or Necessity: And indeed there is hardly any Country in the World where there are fo many immature Deaths, or short Graves as in England; what through our strange customary Methods of bringing up Children, or the Diseases intailed upon them by the Debaucheries of their Parents or Predecessors: For tho' Uncleanness and Intemperance prevail in all Countries, yet still England outdoes them all for Luxury, as appears by the number of Distempers which rage throughout the Nation, and more particularly amongst the Fair Sex, on whose Good or Bad Constitutions, and well or il ill Managements of themselves, the Health, Strength, Beauty, and the Contrary of Posterity principally depends; and therefore unless they change their Methods, there will be a farther Growth of Misery, nor can be any Relief or Reformation either for the Innate Beauties of the Mind, Health of the Body, or Comly Form of the Complexion; and that you our Tender, Beautiful, Loving Mothers may be clearly convinced how much you are your own Enemies as well as your Childrens, and into what a frail feeble state, and how great a throng of Diseases you have plung'd your felves by fo blindly pursuing the Customary Methods of Living and managing your felves, consider, We befeech you the multitudes of men that are cut off by Untimely Deaths, by Wars, Tumults, Seditions, Sea-fairing Employments, by their Gluttony, Intemperance and Drunkenness; by the various Accidents which befal them thro' Violent Exercises and the Casual ties which devour many of them even in their Employments out of Doors: Consider likewise what numbers go abroad, and fettle in Foreign Colonies; how many transport themselves into Foreign Countries for the fake of Trade, or enter themselves into the Service of Foreign Princes, who never return again amongst us; and yet notwithstanding those Wholesale Ways by which the Males are cut off and swept away, we cannot discern any disparity or disproportion of Number betwixt the Two Sexes; for there are as many Widowers and Batchelors as Widows and Maids amongst us: Whereas amongst the Fews, who yet are expos'd to various Accidents by their Peregrinations from one Country to another, there is fuch a disparity of the Number of Females to that of the Males, that the Men plead the Paucity of their own Women

Women in excuse of the Licentious Invasions and Villanies they commit with the Women of all those Nations where they sojourn; but we rather believe 'tis their Vicious Libidinous Inclinations; the Deformity and Courseness more than the Paucity of their own; and the Beauty of the Women of most other Nations in comparison of those of their own Generation that drives them upon those Filthy Extrava-

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But however, as we have faid before, the Women are many degrees weaker by their Natural Constitutions than the Men, but that can no way counterbalance the loss of 5000 Men in a Siege; 10000 in a Battel; 50000 in a Campagne by Skirmishes, Mortalities, Fatigues and Accidents; hundreds in a Ship, and hundreds of Ships lost; thousands that transport themselves to Foreign Colonies and Countries, and thousands and thousands that kill themfelves by downright Excess, and are as much Felo's de se as if they stabb'd or shot themselves: It is impossible that the Natural Weakness of Women should ever stand in the balance; so that it must needs be, that their Methods and Customs of managing themselves are strangely preposterous, heterogenial and unnatural, for there is no discernable Inequality of Numbers of the one Sex more than of the other. Consider therefore ye, Feminine Powers, how much you err and are deficient in the Oeconomy of your own Structures, and those of your Tender Infantine Branches; which are undeniably made and framed according to those Three Grand Ruling Powers of our Ever-Bleffed Creator. Number, Weight and Measure; as likewise are all other Bodies from the Calestial or most Superior to the Meanest or most Inferior Animal upon the Earthy

Earthy and Watry Globe; and therefore Num. ber, Weight and Measure ought to be the Method in the use of all the Materials appointed and given by the Ever-bleffed Creator, for the support and prefervation of the Human Building, otherwise a dreadful Inundation of Calamities will of necessity break in upon us, as daily Experience does wofully testifie: Wherefore it is plain, that simplicity in Meats and Drinks are the only props to keep up and fustain the Human Fabrick in plight and order; and it is not to be doubted, that if the foremention d Methods of Order, Temperance and Cleanness were observed by Parents themselves, and Children were brought up therein, and inured thereto, Mankind would then as frequently live to 70, 80, 90, 100, nay, 120 Years, as now they do to 50; and there would be as few Immature Deaths amongst the Race of Men, as amongst the Inferior Animals, and fewer too; Man according to the Laws of God, and his Handmaid Nature, being one of the Toughest, Firmest, Noblest and most durable Pieces of Animal Building, as is manifest by his long Life and Strength, Vigor and Activity both of his Mind and Body. No Animal in the World of his Circumference and Bulk can endure to many Shocks, or go through fuch Labours, Difficulties and Fatigues as he can do; a Horse, though one of the strongest of all the Undergraduated Creatures, and feeds on Clean Foods and Natural Drinks, yet a little Irregularity, or more Exercise than ordinary, as Straining, Over-riding, Surfeits, quite fink him, and bring upon him Incurable Diseases, and yet Man goes through all this, and a thousand times more, bidding defiance, as it were, to every thing: So that there can be nothing more evident than that the

the Immature Deaths of some of his Children the short lives of others, and the numerous Diseases wherewith he himself is surrounded on all sides, are the Off-spring of his own Unand Intemperance, which he cleanneis commits in fuch diversity, and to so high adegree, that whofoever confiders it, and penetrates with a distinguishing Eye into the Curious Archite-Aure and Inside Furniture of the Human House, and that if the smallest of those Nice Vessels and Passages be stopped or obstructed, that the whole is affected and oppress'd thereby; whoever duly considers this, will think it no wonder that the main body of the People are so infected with Diseases, and particularly Females; whose Constitutions are not able to bear the Burthens of Disorderly Living: So that what with the Inherent Seeds of some Distempers which People bring along with them into the World, and the Accumulation of others, by a constant living in Uncleanness and repetition of Disorder and Intemperance, hardly 3 parts of the People, if they were to be divided into ten, would appear found and free from one Disease or other. Are not vast numbers of Children under 4 or 5 years old, torn almost to pieces by the Cruel Pains of Windy Diseases, and Racking Convulsions, and others half eaten up alive with Leprous Scabby Humours? How many thoulands are there deform'd, and almost devour'd by Running Ulcerous Sores, call'd the King's Evil? from the Cure that most or all Believers have receiv'd, thro' the Secret Sovereign Pow erof the Almighty, by those Kingly Instruments: And it is not to be doubted but the same Means would cure other Diseases, provided the King or Queen and the People had the same Faith: There being no difference in the Cures of Difeales.

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that that the eases, where there is a Firm Belief. Our Savi, our's own Words in the Scriptures of Truth are, Thy Faith bath made thee whole. And in another place, he fays, He did not many Cures or Mira cles, because of the Unbelief, or want of Faith of the People. So great and powerful are the Fruits of a Firm Faith, which is nothing near for well or piously considered as it ought. And ther number of People are pester'd with Ache and Pains in their Joints or Limbs; and other lose the use of their Principal Members and Faculties, by Cramps, Dead Palsies, and the like fo that they are not able to move but as the are help'd. Another number lie roaring on with the intense Pains of the Rheumatism, Gout Stone, Gravel and Wind-Collick. Others make Bloody Scorching Urine; some cannot retain it and others fuffer by not being able to make i without the greatest difficulty. Another num ber is stifled and choak'd by the Unmerciful Fo minine Disease the Vapours, which is occasion's by gross Stagnating Juices, and the narrowned and smallness of the Pipes and Vessels, al which is the Fruits and Effects of Gross Unclear Living.

Another great number are seiz'd by that Foul Disease call'd the Small Pox, which is mortal to a great many, and leaves its Scars, and infinite greater Mischiess to those that survive it; as loss of Hearing, Sight, and a total alteration, as it were, both of the Constitution and Disposition; from Strength to Weakness, Vivacity to Dullness, and the like. Another Company rot away with the Great Pox, whilst others are wither'd and dwindled by Consumptions; and another multitude burnt up by Fevers amidst the prime of Youth: But that which is most to be lamented, as being most baneful and destructive,

is the Ignorance and Depravity of Mankind, and the Blindness of their Minds and Intellects; and that those who escape the foremention'd Evils, should be such Oppressors, and so wicked violent and unclean: So that Man is beset on all sides with Heavy Burthens from the Dis-

mal Cloudy Powers of Darkness.

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Consider these Things you of the Fair Tender Sex, with Serious Pious Minds, and you cannot but lament those Torrents of Misery brought upon Mankind principally through your Unthinking Methods of Education, notwithstanding all the yerning of your Bowels, tender Love, unwearied Pains and Diligence, yet you fee how dismal the Fruits and Effects thereof are, which can never be otherwise, till more Regular Methods be taken, and better Foundations laid, and the Human Structure be built with more Natural and Suitable Materials, beginning even from the Birth or Cradle, whatfoever unthinking people may imagine to the contrary. should any Considerate Person, that is able to distinguish the Complexions of Things, and to discern what Materials are suitable to the Human Nature, and proper for 'its support, take a furvey of the kinds and quantities of Meats and Drinks that are crowded into the Stomach, he would not at all wonder that there are fo many Diseases, but rather, that any escape them, living as they do; it being common for thoufands that have wherewithal, to eat at one Meal of 10, 20, 30, 40, it may be 50 or 60 several Things or Ingredients, each of differing Signatures or Complexions; and not only fo, but many of them are extremely adulterated in the preparing; and fuch as are not foul or unclean are made so by the Artists; and if the Tradesmen, Cooks and Compounders can but by their Cuning and Art give them fuch a painted

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out-side Hogo or Relish, as to please the Lice quorish depraved Palate, then he hits the Mark and becomes the Man; though all those Artificial Complexions, Beauties and Dreffes vanish, as it were, at the first stroke of the Teeth, whilst they are chewing in the Mouth, and nothing remains of those Heterogenial Compofitions swallowed down thus promiscuously into the Stomach, but high Sharps, Salts, Sweets, heavy gross Juices, and the Greazy Fats of se. veral Animals, which are the hardest of all for Nature to separate and digest: First, because of their Oily and Glutinous Quality, whereby their Motion and Operation is dull, heavy and flow. Secondly, Because they have already pass'd through all the Circulations, and digesting separating Powers of the Animal Faculties or Nature, so that they cannot be farther refined or changed for the better, when those Digestions and Separations are repeated in Chylificati-And Thirdly, they are the more foul stagnating and burthensome to all the Vessels and Passages, because by the Terror of Death, and the Violent Agonies accompanying the loss of Life, the Animal Spirits being surprized and stunned, fly in a hurly burly to their limpid foundation, the Blood, as being the Parent thereof, whereby the whole Body is contaminated with dull unclean Humours, as having loft all the brisk active penetrating Airy Spirits, fo that there remains nothing but a gross dull heavy Lump of Earth, or Corrupt Carcase, which wi will putrifie and stink in few Hours, and cannot be preserved long by all the Art in the Worl'd: And Fat, even whilst the Creature is living, is but, as it were, an Excrescence of an Nature, flowly reliev'd, and heavily and dully kn agitate d by the Spirits, as containing few or

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none it self; and for these Reasons Flesh and Blood are not only the hardest for Nature to leal with to separate and digest, but the soulest and most unclean Elements whatever, and the Humours, Blood and Srivits made thereof, are in proportion; whence proceeds heavy lumpish fordid Motions, Dispositions, Unclean Inclinations, Violent Passions and Oppressions; and for the same Reason most of those Unclean Animals that live on these Foods, are by the Innate Dispositions thereof render'd cruel rapacious, and unfit for Human Society, or of being made tractable and useful for any good innocent Office; and though Dogs and Cats are and made familiar by Custom, yet they are of little or no use, more especially the first, unless it be ft. to be Man's Hunters, to hurry, tear and destroy or the quiet and well-being of more Innocent Creaed tures, it being impossible to root out the Ingrafti- red Powers of Fierceness, Wrath and Violence, by any Method of Education, Custom or Manageg- ment.

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But it is to be observed, that none of the nd Undergraduated Animals that eat no Flesh, nor fuck the Blood of other Animals, but live upon nd Fruits, Herbs and Grains, know or understand oid any thing near so much of their own Inside and ent Outside Power Force and Strength as the Unclean ni- Untamable Wild Savage Beasts do; for these eve-oft ry one of them from the Highest Strongest and fo most Powerful to the Meanest and Weakest are so very sensible, that whensoever they see or meet ich with any Animal weaker than themselves, they presently fall on, seize and tear their Bodies to pieces, by their Wrathful Armour Sharp pointed is Teeth and Claws, as Dogs, Wolves, Bears, Lyons of and many others. This, though every Body knows it, yet it is rarely or never considered

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even by the most thinking. And what is said of the forementioned Beafts, is to be understood of Swine, which for their strange shape, churlish carriage, untractableness, horrid Cries, Sounds and Tones, were esteemed by some of the An-

cients the Habitations of Devils.

Now tell us pray of what use or benefit the nimble strong Horse, or the no less powerful Horned Beafts would be to Man, had they the fame Understanding, or were as sensible of their own Strength and Power as Lyons, Tygers, and the like Savage Animals; but instead thereof the Horse will suffer a little Boy to mount him, strain him, and whip and spur him till his Sides be raw; and the Horned Beafts will fuffer as much, their Innocency hides the Power of So that it is clear, that those Creatures wherein the Unclean Properties govern, are the only despoilers and ravenous devourers, and are useless as to the Support and Preservation of Man, not being to be inur'd to any good or innocent Office, and the more they immerfe themselves into those Wrathful Unclean Qualities, the more fubtle, cunning, fierce and cruel they become, which if Mankind would confider with a distinguishing Eye, and Sedate Pious Mind, he would then discover clearly from what stock and root his Oppressive Fierce Wrathful Fighting Killing Inclinations and Appetite to Invasion, Uncleanness and Intemperance arises, and how all the Foul Unclean Diseases have taken their Original Birth in the Noble Human Structure, whereby Man's Livingtemple is become, as it were, a Den of Thieves anic and Murthering Qualities, whence all Illuminating Beautiful Properties and Sublime Vertues of In- V-B of all to be lamented and for ever pity'd, is, that our

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our Mothers, the Impregnated Human Earth. on whom the Ever-bleffed Creator has bestowed Il Inside and Out-side Charming Qualifications, s Beauty, Love, Gentlengs Meekness and Tender Affection, that they should have fully'd and corupted those Noble Fields, and choaked them p with Bitter Herbs, and Sour Harsh Poisobus Fruits, and that within their Beautiful Feninine Circle, those Unnatural Unclean Depraved Appetites and Desires should have obtained he Ascending Power and Government; and when hose Uncleannesses and Intemperances whereinto hey have immers'd themselves are consider'd nd distinguished, then it will appear no woner that those Fair and Beautiful Gentlewomen ring forth fuch a dull cloudy weak Unclean Off-spring, and that the Race of Men is infectd and tainted with fuch a number of Loathbme Painful Diseases, the Progress and Poisoous Qualities whereof can never be prevented ut only by Temperance and Cleanness in the Maerials of Life, without which the application f all other Things will be ineffectual.

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Consider ye Female Powers the Undergraduated reatures, who take Nature for their Guide, and ollow the Simplicity thereof, with what Eafe om and Pleasure do they breed and bring up their ree Young? they want no Midwives, Maids or Nurfree Young? they want no Midwives, Maias of Nurse, and yet their Children, when they have drawn he Free Air 5 or 6 days, dance leap run and bort themselves, and arrive to this Strength y a small quantity of Thin Food, viz. Milks, which maintains their Innate Instruments and Ornanical Powers always in tune; the Mothers have we or no Abortions, Miscarriages or Untime-y-Births, neither are the Young troubled with friping of the Bowels, Fuming Windy Diseases, hat lower of the Bowels, Rheumatisms, Scabby Foul our Unclean

Unclean Running Sores, they feel no Pain in breeding Teeth, nor are carry'd off by Fever or Consumptions; by which Diseases the Sword of Intemperance, two thirds of the Human Off-Spring are immaturely devour'd before they fee 30 years of Age; and yet the Human Race are naturally tougher and longer liv'd than they a we demonstrated before.

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These are the Effects of adulterating Nature, and forfaking her Innocent Methods, and taking Tradition and Custom for your Guides, or ta-

ther Governors.

For the Principal Knowledge Mankind has now is in the Foul Venomous Fierce Invading Insulting Powers, like that of the Unclean Beafts, for what these do by their Natural Weapons, their sharp pointed Teeth and tearing Claws, that Man perpetrates by the help of various Dark Arts Nature not having furnish'd him with an Tools fit for the purpose, which makes it the greater Evil in him; for the Rapacious Beaft are disposed and adapted to those Violent Pra ctices by their Constitutions and Necessities Life, and they are accordingly provided by Nature for the purpose, and have such know ledge of their own Strength and Natural Pow er, that they seize their Prey with as much a surance as a Man sets upon a Boy; but yo amidst all those Talents, and the heighth their Fury, they abstain from the Lives of the he own kind.

Now Man in all his Arts of War, killing, de stroying and oppressing imitates but by his la vention, what those Savage Beasts do by N 78 ture; and though Nature seems to have for bidden Man those Cruel Practices, by not have for ing furnish'd him with any Natural Weapon for the Business, yet such is his Vile Degener

y, that he misapplies his other Talents given im for the Noblest and most Saving Ends far as to over-act the part of the Beafts hereby, and out-do them in all manner f Cruelty and Uncleanness. And after 11, pray tell us, if you can, What greatness, Nobility, Honour, Conformiy, Beauty, or what Uniting Power, or cchoing with Vertue is there in those tilling Butchering Unclean Fierce Invaing Turbulent Frightful and Unmerciful

mployments of War.

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And we are told that this Uncleannowledge, which was followed close at he Heels with Murther and Killing, as first brought upon the Stage of the luman Nature, by, and through the lair Sex. And for the same Reason the Redeeming, Cleanfing, Purging and Re-Redeeming, Cleaning, Purging and Reenerating Work of Reformation and Coneast the enerating Work of Reformation and Coneast the enerating with the first begin amongst the Femiine Structures, otherwise the Streams of
Juncleanness will still flow more and more, inill greater Diseases both as to number and
nalignancy through the Race of Mankind.

For the Debauchery of the Throat, more
articularly in the Fair Sex, is the Birth
and Mother of all Flagiciousness, the Breasts
the Gane of Health, Strength and Beauty, and
the subversion of the Five Noble Intelligible

he subversion of the Five Noble Intelligible de Powers, call'd Senses; they and all the Beauties and Excellencies of the Understand-Nong being eaten up hereby, as it were, e for y the Canker, or that Fulsome Disease, has all'd, The King's-Evil.

So that Uncleanness and Intemperance may wiftly be called, The Harbingers of Hell, the

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Grave of all Virtue and Honour, and the Pell of the Human Architecture, and of all Humans Society, both Private and Publick; overthrow. ing Estates, Bodies and Minds all together, reducing all into a Heap of Misery and Rubbish: Whereas Cleanness, Innocency, Tem. perance and Simplicity of Living are the First. born Powers of Nature, and like Guardian Angels, preserve Mankind from all Dangers, and prefer him to all the Gracious Mercie and Favours of our Ever-Bleffed Creator; the Health, Strength, Vigor, Agility, Soundness of Years, with an equal Happiness to the Mind, in the Cheerfulness and Tranquiling thereof; in the Acuteness and Perspicuin of the Senses; the Vivacity and Finence of the Fancy, Readiness of Wit and Memo ry, with a Sound, Clear, True, Distin guishing Judgment.

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These Vertues are more particularly bene ficial to the Fair Sex, their Delicacy be ing fuch, that they can never transgress. but they are immediately oppress'd; where as by the strict Practice hereof they may free themselves from all the Inconvenience it of a Weak Constitution, be healthy during W. Foundations thereby, that their Tender Bu Fruit may arrive to maturity, and spin cat out the Thread of Life to a Happy Old thi

Age.

And yet those Amiable Friendly Vertus and Methods of Life are easie and practidy, cable, as being the most natural of all of in thers, and exactly agreeable to the Di-vine Order in all Superior and Inferior Go-wernments, viz. Number, Weight and Measure. die OF

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STUDY,

With and without the Motions and Practice of the Body.

CTudy or Studying is a bare Thought, or grave filent musing thinking thin Magick Power of the Mind, invisible and unknown in all Creatures in one to another. This Power is unbounded and unfixed, its Circumference or Orb exceeds the Saturnine Circle in heigth, and its depth is not to be Fathomed. It is fo roving penetrating and swift, that it does as it were at once possess and pierce into the center of all things: Near and afar off is all the fame, and at once it can furvey the whole Globe of Earth and Water, and all the wonderful and amazing Luminaries of the Cælestial or Heavenly Bodies. But notwithstanding those wonderful Qualifications wherewith Man is endued, yet still this Power remains unknown and invisible, and cannot be manifested or fixed without the motion and action of the Members of the Body. And therefore all the Thinking and Study in the World can never incircle the invisible Models and Seven Grand Fountain Principles in Man into visible distinguishable or material Bodies, without paffing the 3 degrees and being F 3 gra-

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gradually Midwiv'd through the 3 Births, that is, Thoughts, Words and Actions. Which last makes that which was immaterial to become material, what was invisible to be visible, and what was unbounded and unfixed to be limit ted and fixed, as also what was unknown to be known, and what was (as to all other Creation tures) an eternal nothing, to be a fomething certain definitive Body. So that Thinking of Studying alone is incapable of creating a Body or midwifing the invisible Principles or hidde Powers of the Mind into the World, and make them known. And for these reasons, a Men that Study, tho' their Thoughts are never fo curious, nevertheless if they pass not the the right and proper Doors of Nature, they n main unbounded unfixed going coming an uncertain, and are rapid troublesome and su ject to disunity, because of the floating gener ting Wheel of the Magick Powers of the Min And for the fame reasons, those that Study an dwell on Meditations, Thoughts and Words, in quently fall into many inconveniencies, as D straction, whimsical fantastick Opinions, air unfixed Notions, and innumerable other Evil and they are always subject to forgetfulne for nothing can be recorded or fixed on thele tellectual or Memorative Faculties of the Min but what is legitimate and an indweller, an has regularly pass'd the three formention Births, all things being unnatural forced ftrain ed and burthensome to the Memory, where the subject matter is not effentially or practical known or understood. The truth of this en ry one is or may be fensible of, it being mo apparent in all Sciences Arts and inferio Trades: For tho' every Science Art and Tra is made up and confifts of some hundreds pe that

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haps of particular Names and Things, still the the Scholars, Learners or Apprentices never burthen nor charge their Memories with any of those Names or Terms, and yet they are always forthcoming and ready on every occasion; when at the same time others, tho' they have read them heard study'd and thought on them never fo carefully and diligently, yet they can never naturally discourse on them. readily apply understand or remember 'em, or raise any of those Discants from them which each Artist can do, who is skill'd in the Principles of his Art through the force of Practice. For which reason, the Speech or Language of every Science Art and Trade is as great a Mystery as any Foreign Tongue to all the Neighbourhood not of the same Trade. So that if two Tradesmen or Artists discourse of their Arts and Trades, as a Hat-Maker and a Carpenter or the like, the Hat-Maker cannot remember in order the Discourse of the Carpenter, nor the Carpenter that of the Hat-Maker, And therefore it is plain that no Man in any Art or Trade can remember or understand the Terms, express the Methods or name the Tools Materials or Products thereof pertinently and properly, without the practical knowledge of fuch Trade; but Practice without either reading thinking or any care about remembring, furnishes all: So that when the Principles are once learn'd, the Superstructures are easily built and easily understood without any Studying. Wherefore Practice is the Intelligence and recording Faculty, it by giving full knowledge, imprinting fuch deep and lasting Characters on the Mind as can never be forgotten, but prefent themselves on every occasion without any Trouble or Study. And therefore in Arts and

Trades the Masters never Write down their Language, or the Words, Terms and Names which occurr in their business, but instead thereof they teach the Principles, which being understood, the other come in course: But instead of this practical Method an Artist should fet down in Writing the Names of his Took Wares and his Trade, and instruct and direct his Scholar or Servant in that manner, and give him the Reasons of his Trade 6, 7 or 10 hours a day throughout the Year and never le him Practice nor fet him to Work, a Learner thus Tutor'd may Read and Study till his Hean or Brains break, and after all could never be compleat Tradesman or Artist. And therefore no Man can Write or Discourse to the purpose of more things than he understands and knows And for the same reason, where Knowledge and Understanding is there is no room for Study: for Study and much Thinking come in a the door of Ignorance. For Example, define a Carpenter Bricklayer or Free-Mason to build you a House, will any of them tell you that i you will give them feven years time they will Study how to do it? Or if you should ask: Weaver Hat-Maker Shoomaker or the like, to do a piece of Work, would they tell you that they would betake themselves to their Closets, confult and read over Books and then would fee what they could do? Is there any Body of so little Sense and Wit as to believe, that the most ingenious Man that is could be a good Weaver without Practicing and Working at the Trade? Or be a good Carpenter without handling and using the Axe, Saw and other Tools? Do Artists teach their Apprentices to Work or bid them Study? If they should they would make just such Work as the Book-Learned Univer sity the Motions and Practice of the Body. 89

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wersity Scholars do with their Studys. For all Thought and Study without the Knowledge and Understanding of the Signature of the particular thing meditated on, the intrinsick value vertue and vice, and also the Seven Grand Principles thereof, is all labour in vain or worfe, whatfoever fuch Persons midwife into the World being uncertain unfix'd and done by chance, and consequently fantastick: And their Books Discourses and Writings beget in great numbers of People the same or like Complexions, which is the Original of the fo many ridiculous and vain contrary Opinions from whence Wars and all the devouring Calamities proceed. No Man hopes for a thing he has in possession or shall have in a certain limited time, but the things hoped for are remote and uncertain, and those desires and hopes for the most part are trivial vain and to no purpose, but Submission is well pleasing both to God and Man. The like is to be understood in the Musing and Thinking Faculties: No Man Studys the Science or Art he understands, otherwise than by the Motions of his Body and constant Practice, for Motion and Practice never fail to carry with them Keys capable by degrees to open and unlock the fecret Cabinets and hidden magick Propertys and Seven Grand Principles of the Intellectual Powers of Nature, as we see in all Sciences and Arts whatfoever. Pray tell us would the Smith's Art ever have arriv'd to fuch a wonderful heigth of perfection in making fo many useful things, if there had been Schools and Universities erected, where 500 or 1000 Scholars should have Read and Study'd the Art, and never have handled the Hammer or wrought in the Fire? And so of all the other curious Arts and Imployments, which are the lup-

support preservation and Ornament of Mankind. Thinking and Studying are invisible Facul. ties and Words are airy Bodies, but Practice and the Motions of the Body are effential and fixes all the immaginative magick invisible Powers of the Intellectuals, and models them into certain material Principles, whereby that becomes a material visible Being, Figure or Form, which before was invisible and immaterial, and that to be feen which before could not be feen nor understood, and that which was comparatively a nothing to become a fomething definitive and intelligible; but those Mysteries never could have had any Being or have been manifested without the motions of the Body and application of the proper Members thereof. Pray tell us if the great numbers of Students University-Men or others have Midwiv'd any Arts, Trades or new Imployments into the World within this hundred Years, or Contributed to the advancing of any of them by their Studying or Reading, within which time all Sciences, Arts and Trades have arrived to an amazing degree What have those Learned Stuof perfection. dents done towards improving any of the Sundry Arts about the Woollen-Manufacture, which in all its particulars has been fo mightily improv'd? Or has any of them improved practical Farming, Agriculture or Husbandry, Housewifry or the like, which Arts likewise have advanced of late Years as much as any others? Or what have they done towards the amendment or bettering the airt or Trade of Silk-Weaving, which has been so strangely advanced within 40 years? Or what have they done in the famous Art of Glass Making, wherein the English exceed all Europe; Or in the Distilling of Spirits from Milt, Syder, Molossoes and the like, and herein liked

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ein kelikewise no Workmen in the known World exceeds ours, tho' it is hardly a hundred years fince it became a Trade with us? Or what have those Learned Gentlemen done in that noble Art of Refining Sugar, wherein likewise we outdo all the World? Or are we beholding to those poring Students in any measure for the Art of Cabinet-Making, in which we at the least equal, nay, in many respects exceed the Natives of the East-Indies? There are also a great number of other Sciences, Arts, Trades and ingenious Imployments which have been mightily improved of late Years, of which we should never have had the advantage had we depended on the Studys and Thinking of our Learned Linguists and Grammarians. No, they contribute nothing to any of those preserving beautifying Inventions and Ingenuities, as never fetting their hands to the Plow of Practice. apply their Talents chiefly to make Honesty, plain Dealing and the Fear and Worship of the Creator hard to be understood, and to invent Glosses and Constructions to uphold their Sandy Politick Systems, the Bones of eternal Contention Disunity and Animosity, to disguise and disfigure the Complexion of Truth, by compositions of Foreign Words, as Hebrew, Greek and Latin by School Terms, and Fantaflick strain'd Criticks; and yet after all their pains in Foreign Language, they understand not the tenth part of their Mother Tongue, but are as great Strangers to the Language of Sciences and the Terms of Arts us'd by Tradelmen in their Business, as the Unlearned Mechanicks are to Chaldee or Hebrew; and yet the English Tongue is composed made up and dress'd with Words and Terms that have from time to time been usher'd in and invented by Artists and Trade -

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Tradesmen: They are as we said before, the ge. neral Christners of Words, as best knowing what Terms are most fit to express and describe the Uses and Beautys of their Inventions; and whofoever understands the Principles of any Science or Art, can always readily and in pro. per and fignificant Terms discourse thereon on all occasions: Whereas no Man can give proper or apt Names and Terms either to the Tools or any parts of the Workmanship of any Art or Trade which he understands not. therefore Foreign Languages are no more useful or advantagious to the Natives of any Country, than Hebrew was to the Grecians in their Commerce, Arts, Trades or Practice of Phy. fick, wherein whosoever had made use of or prescrib'd in a Foreign Language, instead of getting a larger Fee or being more incourag'd and honour'd, would have been treated with the greatest Ignominy and look'd upon as a Deluder, worse than an Empirick or Quack. And indeed for Men to spend 20, 30 or 40 Years in reading Foreign Language and the Study of Words, and the art of Speaking, and not understand things or contenting themselves with a superficial knowledge barely sufficient to puzzle the Vulgar is a mistake of the first Magnitude: Words at the best being unfixed unbounded airy and next door to Incorporality as wanting fixation, which nothing but Pra-Eice can give them. Neither has any Man occasion to Study for Words what to say or anfwer, provided he distinguishes and understands the Principles of the Art, Trade or whatever other Subject he is asked about or is to speak of: For if truth be known and the Original Principles of the thing understood, then a Man at all times can readily answer all Queitions the Motions and Practice of the Body. 93

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stions within the circle of his Understanding without Musing or Studying. Truth is always of easy access if Self-hood Gain or private Interest get not the ascendent over the Mind. Neither is there any disputes about Honesty, the never wearing a Mask or difguifing her Complexion, provided that Justice and Equality govern the Intellectual and Imaginative Powers: And there needs but few Words, and those fuch as every Child may learn before they be 10 years old, to fet her Ornamental Beautys out, the Mother Tongue is abundantly sufficient to display her worth. Do not all Artists and Tradesmen teach their Scholars the Terms of their Art in a few Months, so that they are able to shew reasons readily on all occasions for their Practice in their feveral Imploys, which proceeds from their Skill and Understanding in the Principles thereof. But on the other fide, whatfoever Stock of Words or Skill in Language any Man has, if he has not an Intrinsick Knowledge of the Principles of what he Difcourses or Writes about, he is subject not only to great Errors, but is forc'd to flee to feeming Rhetorical Expressions and mixed Heterogenial Terms, and to hide his Ignorance with a multitude of Words pronounced with a great deal of boldness and impudence; and yet thro' the Stupidity of the greatest number of Hearers and Readers they gain a most unaccountable approbation, tho' from fuch Books and Difcourses there can never be reap'd any real Advantage or true Knowledge, because no Speech or Discourse whatsoever not Founded on a proper Basis; that is, essential Principles can penetrate into the central Principles of the Hearers whatever any may think to the Contrary, whether it be in Religion or Sciences and Arts, no-

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nothing is plain or easily learn'd but what is true and proceeds from a fundamental Basis in This plainly appears, in as much as one of an ordinary Capacity who can neither Write nor Read, can yet learn a difficult and ingenious Trade or Art in 2, 4, 5 or 6 Years, and attain to a confiderable degree of perfecti. on therein, when at the same time he shall never attain to discourse and talk off-hand in any tolerable degree in his own Mother Tongue, nay, the most capable and ingenious can hardly do it; and if our Learned find it so difficult in our own, what must it be in a Foreign Language? For the learning whereof most Youths go to School from 6 to 16 years of Age, and know little or nothing of the matter, and yet that is the only time both for Sowing and Planting. By this it appears that the Learned do not build on Fundamental Principles, for which reason it is that the Methods us'd by Preachers and Teachers are so very difficult and hard: For when a Youth has spent 10 or 12 Years at School to fit himself for the University, and has labour'd in that Vineyard for 6, 8 or 10 Years more, yet then he is so tender green and infufficient, that he enters the Church with almost as much diffidence and fear as if he was to Charge an Enemy in the Field: Nay many of them are such poor Proficients that it is a common faying of many of them, that by making them Preachers their Parents have spoil'd good Plowmen; and that the generality of those who fucceed the best, are such Novices in every thing else besides their Wordy Artificial Systems, that many of their Hearers are much more useful than they, and are able to instruct them in all the Offices of a publick or private Society and all the affairs and matters incidental

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al therein. There are likewise many hundreds of those Students who because of the difficulty of the business, leave it off and are left naked as to a livelihood, and many others can never reach higher than to be Readers and to teach Children their ABC. And for the fame reasons, the most ingenious find it a hard task to Compose and Preach two Sermons a Sabbath-Day, fo hard that in fuch places where it is done, tho' they are very often reliev'd by a Friend, yet it is pretty frequent to entertain the Auditory with cold Pye, an old Sermon over So that if a Minister were to Preach one or two Sermons a day, tho' he were to have 7 or 800 per Ann. for his pains, yet very few would be found that would undertake the task, as we faid before in another place. By this and many other Circumstances it appears, that to Study and Read Foreign Authors and Build therefrom, is as hard and difficult even to the most ingenious, as for a School-Boy to get his Lesson or the Task his Master sets him by Heart when it must be done in a very short time: And all is because their Systems and Buildings are fantastick contrived Inventions, there being almost as many methods glosses and expositions as there are Preachers: Whereas the true Principles in Religion and the Fear and Dread of our Creator are one and the fame, for ever unchangeable like the Grand Fountain whence they proceeded. all God's Laws of Creation in through and over all his numberless numbers the same? And the amazing Luminaries of Heaven the Governours of the Earth, are not their Laws the same, do not they keep time and place, always walking within the bounds of their own Oibs and Circles, and are not all their Influences and Ope-

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Operations as powerful and vigorous now as thousands of years ago? And do not all the inferior Off-Spring or Earthy Progeny observe the Laws of their Superior Governours? Does not each Thing and Creature keep its Times and Seasons by which they preserve their Off-Spring and Children, who again imitate their Parents and that too without any Tutoring or Stu-All things are easy natural and pleasant to all fuch Creatures as have not broken the Law in which the Lord Created them: And on the other fide all is hard uneasy and perplexing to him that has stray'd from the true Guide and Law of Preservation. Is not Honesty easy and intelligible; that is, do not the innocent Dictates of Nature in every Person teach them that they should do unto others as they would be done unto themselves? The most Unlearned even fuch as cannot Read their Mother Tongue, do not they sufficiently distinguish between Justice and Injustice, Right and Wrong, nay even as well as he that speaks a little broken Greek Hebrew or Latin? And most Men who know not a Letter, do not they speak and understand better and more general English, than the most Learned do any Foreign Language? And do not many hundreds learn feveral curious Ingenuities, Arts, Trades and Imployments that cannot Read, nay many of them do far exceed the best Readers and Writers? And are there not as many honest just religious Men amongst such as have no Letters (proportioning the numbers of the one to the numbers of the other) as amongst the Learned? So that it is clear that Honesty, Justice, Religion and Ingenuity do not depend on being skill'd in Words and Foreign Tongues: For all those most noble Faculties dwell within the Circle

circle of a Man's own House: And too often where there is much Learning and many Words here is but little Sincerity, Probity or Religin, for Wordy Philosophy of late years has alnost justled Religion Vertue and plain Honesty out of Doors, for they can scarcely inhabit long ogether, the one being simple but effential, he other artificial airy and unfix'd. So that Things cannot be taught or understood by Vords only: But Practice Action and Industry and out the Genius and fit the Members of the lody to carry on the Work. Every particular Irt, Trade and Imployment from the first day to he last with the utmost diligence seeks to find out its Simile; that is, a Genius or part of the tellect which is most near and agreeable to its And as the Learner in each Art or Trade rnishes more or less agreeable matter, he suceeds therein accordingly and becomes a beter or worse Artist. And that every Art and Fade might be advanced to a higher degree of perfection, each Artist and Tradesman when he kes a Scholar or Apprentice, ought to be very prious and circumspect in the first management of this Youth; that is, to put him upon me little Ingenuities for a Month or fix Veeks before they bind or fix, and to take articular notice how they handle their Tools nd manage the small business they are put ups in; in which time they may give a good guess their ingenuity readyness quickness or the ontrary: By which method every Artist and radesman may have such Servants as will be fit or their purpose. But instead of observing this egular and natural way, most Masters put their oys upon things of little value and less ingeuity, which proves very prejudicial both to dasters and Servants, by the latter's proving ofren

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ten fo very bad Workmen as to be scarce able to earn their Victuals : Which Inconveniency may be prevented by this Method without el ther trouble or charge, and at the same time Arts and Trades would be advanced and impro ved, for it is not only profitable but pleasant for a Man to be imploy'd about such Things of Arts as are fuitable to his Genius. There would be great advantage also found by observing the Method in all Superior Sciences and Arts, the head Branches of the Mathematicks, as Musik and the like; as also in Learning Foreign La guages and all kinds of Literature. Now it farther to be noted, that every Person tho' ha of an ordinary Capacity, if he has learn'd to Fundamental Principles of any Science, Arta Trade, can at any time readily answer all pro per Questions relating to his Art as we have hinted already, and can descant on the sa Principles at his pleasure; that is, he wants m Words or Terms to demonstrate and give reason for the Methods of his Art: But another Ma however Learned he may be and Stock'd wit Words both in his own and Foreign Language cannot discourse intelligibly, much less m descants on any Art whereof he understand not the Principles, and if the best Rhetorician thould offer at it, they would make but for Bei nife work of it; for 'tis Principles only that have the number infinite, if there be such a number in the World. And therefore according as are Man understands the Principles of any Scient the Art, Trade or Thing, he can discant thereof that proportionably without number or being limit or ed within the compass of any Circle: For and human number can comprehend the least Brand is not any Science, Art or Trade. So wonders in are all Things and made so like the infinite Compass. ator

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stor, who as he is not to be fathom'd comprehended circumferib'd or limited, fo neither are the Things which he has made out of himfelf. And for the same cause, no Man whatsoever fees to the end of his Art or Trade; that is, whatever he has learned thereof be it more or less, there is still as much or more to be learn'd and that too from the same Principles, for they are the same for ever. So that every thing in one degree or other, may be said to be infinite ike him that Made and Created it. All God's Works are not only as it were infinite and wonlerful, but likewife regular in all Things, and his Laws are fixed fure and confrant without my Variation or Change: And his Ways and Methods in Nature the same for ever, he havng Established a certain fure Basis or unchangeable Principles therein. And therefore no Man can in any degree Build fure, or imitate he Great Lawgiver, except he observe the said Laws and build on the same Principles: From whence it is that the Principles in Man (who contains the true nature and property of all Created Beings) are derived. If this was not o, then out of and from Man those numerous Sciences, Arts and Trades could never have been Midwir'd into the World; for if they had not a Being in him, they could never have been Mahan nifested by him. And therefore Man should unmbt derstand and consider that all Sciences and Arts
as are Founded on certain Principles derived from
the innate Principles in the Humane Nature; and
that they are the true Copies of the Housholders
or Indwelling-Principles in himself, which make
or I and constitute him Man, for without them he
rand is not the Thing. And therefore every one as
ders in Arts and Sciences so in all other things, ought
to imitate the Laws of the Creation, otherwise
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they cannot walk in regular Methods of follow the only Pattern to all Undergraduates, who all excepting Mankind as we have faid in several places, constantly observe and obey the faid Laws. Now Sciences and Arts in all Nations throughout the whole World are the same because they are built on undering able Principles derived from the Principles of eve ry Man's Self, and therefore there are no Infin. rections, Tumults, Wars, Inquisitions nor Violena committed about them, nor no fallings out of disputes amongst the Professors and Masters there of, or if there be any differing Opinions there are quickly reconcil'd and quietly agreed. But it is quite contrary in Religion and School Learn ing, where there is nothing but disputes, contra dictions and eternal controversies, from whence an occasion'd Tumults, Insurrections and Wars, to the desolation and utter ruin of many Nation and the like is to be understood in Government And all this Confusion and Misery comes to pa and ows its original birth to Self-hood and Man kind's Building on fantastick Wrong and disunifor Principles: For whosoever leaves the Laws Nature loses his Guide, and the Sight of Trul wanders in the Dark and falls into Confusion and the labyrinth of Contention, out of which he can never extricate himself by the greatest drudge ry and all the force of the most Tyrannical Methods he can invent, Whereas Peace and Low and all other agreeable Vertues are maintained and continued with ease and pleasure: For a we faid before, the Burthens and Hardship wherewith Men are oppress'd proceed from their Building on fantastick Principles, opposing the Great and Universal Laws of God and of his Hand-Maid Nature. In which Methods the ch Studious Learned are the Captains and Ring-Learned

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ders, by their various Opinions, Systems and Diputes, sowing the Seeds of Animestry, Discord and Division. So that the' most or all Europe believe in one God and in one Saviour, neverheless such fatal differences are nourish'd and ooted amongst them, that were it not for the sword of the Magistrate, the Inhabitants of one nd the same City link'd together by the stroneft Tyes, as Parentage, Intermarriages, mutual commerce, and one Weal-Publick, would go toether by the Ears and destroy the Peace and Vell Being of the whole. So that whoever will pen their Eyes, cannot but see on what Prinples those Learned Persons Build: For the beinning never fails to find the end; that is, ich Principles they begin on, the like or fame ney end in. Discord begets Discord, and Unity egets its Similie: Every thing labours with te highest industry, to find out the Center whence it proceeded: So certain and fixed are ne Laws of Nature both in good and evil. Ind for this cause, whosoever Studys without oundation Principles is fure never to obtain truth, ut is always subject to Grand Mistakes and rrors, and to be carried away with traditionfalse Opinions and Customs, being tosid to and o with every Wind of Doctrine, like a Ship ithout either Pilate or Rudder amidst the Temestuous Storms and Waves of the violent, arsh salt keen unclean and unpurify'd Waters; or fuch is the nature of the Salt Waters, as beof his y certain innocent harmless and equal Principles, the ich Persons have no need to Study what to say

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few plain Words and Terms will do the bufinels. and give the best Satisfaction. But on the 0. ther hand, where Self-bood, Tradition, evil Cu. froms and unequal Principles govern, there it is that recourse is had to Rhetorical Speeches, Gha fing Expressions, Artifice and a multitude of Word which like the reflexions of Glaffes appear to be real, and yet is a nothing in comparison, a meet Shadow. And therefore along with Studying came in the fo many various Opinions in Religi on, and a thousand controversies started by those fam'd Students have spread themselves among the People and made them Iworn Enemys one another, which has been the principal Fruit that Studying has brought forth. But contrary to this method of Studying, the Great La of the World and Wisdom of God advised his luminated Servants, the Apostles, not to Stud or contrive what to fay or answer when the should be call'd to account for their Dostrine Preaching the glad Tydings of Salvation, and be ing brought before Magistrates that they should not take any care what to fay; that is, not contrive how they should either Vindicated Excute themselves, for that it should be give them as there should be occasion, Truth need ing no artificial Advocates or Contrivances, bu appears best in her own Complexion, withou any Painting or borrow'd Ornaments. But the that make a Trade of Studying, for the mo part Midwife Words and Rhetorical Discourses in to the World instead of practical Truths; No these in their Sentiments will not do the Work for if they should allow that, then there would be little occasion for Studying. But the Pow of God is clearly manifested by his doing, that is by his creating and visible or practical Government of the World: By which the Invisible Spiritu Power els,

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cowers are made known and come to have a naterial and effential Being. And Man ought s much as in himself lies, to observe and folow the great Pattern that Governs Heaven and earth, for where Truth is known and underood there needs no Study: And therefore any ne that is skill'd in any Science or Art, when ou come to him upon any occasion to Build a Jouse or the like, he will not say that he must ave time to Study, read Books and consult Foign Authors, which is the Trade of our Learned den, who when they have spent 7, 10 or 12 lears therein, then perhaps something may be one, but what will amount to nothing; that , you shall have a few Words which is the chief ruit which proceeds from their Chimerical rains, as we have touch'd on before. Whereput a Boy to any ingenious Trade or Art, and 1456 or 7 Years, by the efficacy of Practice e shall be able to perform your desire without sudying, not in Words only but in Actions. And herefore Studying and poring on Books Without ractice and understanding the Principles of the frt or Thing they would know is vain frivolous nd subject to evil; for all Men know that the refervation of Mankind consists in practical nowledge and building on Fundamental Princies, from whence all the great preferving Scines Arts and Trades have taken their Birth. ut Studying or the Students of all Nations inlead of preferving and helping those of their wn kind and all the Undergraduates, have stir'd p Sedition and Contention, by broaching many idiculous vain and fantastick Opinions, for which Men kill one another. So vain foolish selfish nd deprav'd, and so base to one another are Men become, as tho' all Nations and Counrys were not made and preserv'd by some Cre-G 4 ator.

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And the Learned of most Nations are a the bottom of those Mischiefs, blow the Bell lows or Sound the Trumpet: And their principal Tools are Foreign Languages and borrow Words, for which they are well paid, tho' the ignorantest Man speaks his own Mother-Tonen as it were infinitely better than the greatest Lin guist of them all can do a Foreign Language, a we have demonstrated in another place. But foolish ignorant People are made to believe that there is more Power Vertue and Wisdom in Latin Greek and Hebrew Words than in ou own: And that those who are the greated Mafters and best Stock'd with those airy foreign Commodities, are for that reason sittest to their Instructers and Guides, whereas 'tis quit the contrary for those Gentlemen by reason of mispending so much time in the search of World and reading Foreign Authors, according to Ca stom and the Mode of the Times are found by too ignorant of Things and of all true and el sential Knowledge grounded on fundamental un deniable Principles. Besides, we have but to many Words of our own except we had mon and better Actions and Practices of Life, for there is nothing more true than that fince Man kind have made it their chief Bufiness and Stud as they call it, to invent Words and fine contiyed artificial Speeches, virtuous Actions and Charitable Practices, have been most lamenta bly neglected. So that People now content themselves with Rhetorical Discourses, which therefore has become the principal Study of the Learned as well of Divines and Physicians as of Lawyers. If this were not so, what need ! Divine or Preacher Closet himself up six days to make one hours Discourse, which several Perfons hear 20 or 30 years together and nevel un.

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understand the greatest part thereof or are any thing the better. The reason is as we said before, those airy contrived Words and Speeches have no Foundation Principles, and having a mixture of good and evil, they remain as it were a Mystery and stick not with the Speaker, much less with the Hearers: Whereas virtue, truth, honesty, plain dealing, innocency, diligence, love. peace, mercy, charity, temperance and cleannes are all easy paths, and every one may with a little pains and practice obtain them in far less time, and to as great a degree if proper methods be taken, than a Youth can be Master of an Art. Science and Imployment. So that upon the whole it appears as clear as the Sun in the Meridian. that the end of most Students in Studying has principally been how to get Mony, and that in the material Points of their Function they have mistaken their way and missed the People that are under their Government and Direction, for which there must an account be given: For there is nothing more certain than this, that if the Learned of all Ages and Countrys had taken but the hundredth part of the pains to teach and lead the People into the plain Principles of the Fear and true Worship of their Creator and the other effential Virtues before mention'd, as they have done to advance their own Inventions and Selfish Opinions, and by their fantastick Controversys to distunite and divide the People, from whence arises pride, envy, anger, violence, oppression and the Arts of killing not only one another but the inferior Creatures; we lay, if they had taken the like pains in any degree to propagate and give Presidents of Vertue, Innocency, Temperance and the like, the People of all Nations both Christians and others would at this day have been as Virtuous as they are now

106 Of Study, with and without, &c.

near as Vice, and the practice of all the principal Branches of Goodness are easy friendly and familiar, and Truth is ready to discover her self to every one that seek her with a disinterested Mind, and has a charming commanding Power; ease, pleasure, content and peace are the Reward of all that obey her Voice; and all such as observe and practice her Principles never fail to become great Masters of Vertue and all true Philosophy.

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Jubmission is a Principal Branch of the Worship and Service of the Ever-Blessed Creator, there is no other Virtue more pleasing to him, nor none by which Man in so great measure can imitate all his great Powers and wonderful Works, neither do any Approaches Addresses, Prayers or noisy Acclamations so kindly and naturally unlock melt allay and temper the harsh surly rough proud violent Powers and divided insulting properties of Men's Minds as this Divine Virtue call d Submission: So that wheresoever it dwells it preserves Peace in its own Temple, either by overcoming all selfish Invasions by its sweet charming gentleness, or renders them supportable if not easy and pleasant by its innate Power and Virtue.

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This Silent Submissive Power is the true Mother of consideration, meditation and contemplation; it gives both time and opportunity for a true Method of Management in all things, and the

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sturdy boisterous Qualities of Men's Minds become Victims and bow before it without making any noise or using the force of Arms or any kind of Hostility: And where this Sublime Gift hath obtained the ascending Power it calms all the rapid Motions and rebellious divided Powers of the Intellect, so that the oldest and best trained Troops are not able to stand before it, and all this may be done by a silent thinking submissive Pause in a right consideration of the wonderful and amazing Governments of the Heavens, of the Earth and of all the Things therein.

Let us but stand still one Moment, and withdrawing our Minds from Self-bood, cast up the Eyes both of our Bodys and Minds to Heaven and consider the Order and exact Methods of their Government; also the variety and degrees of their Splendid Powers, and how they all move in their Circles and Orbs in Conformity and Submission to the Commands of the Ever-Blessed Fountain from whence they had their Being, and by whose Hand each of them are preserved. Obedience and Submission is their continual Business: No Violence, no Self-hood, no sturdy rough infulting Powers dwell in those Dominions, but all are contented interchangeably to fet their Hands and Seals to that mutual ecchoing agreement in Obedience and Submission. There is no contending about their rights, no grumbling nor repining, no delinquents, no forfeiting of Estates for Treason or Rebellion, nor no Invading of each other, and confequently no noise nor bustle : But all those Great Vicegerents and Powers of the Creator keep and maintain their Posts and Stations without contending, by the Virtue and Divine Power of Submission, Number Weight and Measure, first to the Comd

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Commands of their Creator, and secondly to each other in Conformity to the Original Laws. Government and Bounds prescribed them. And therefore in those Heavenly Regions and amongst those Illuminated Obedient Subjects, there are no Judges nor Courts of Justice, no Hanging Drawing nor breaking on the Wheel, no burning to Death or other Sentences of Punishment because there are no Criminals nor disobedient Subjects; neither are there any Courts Martial, because there are no Soldiers nor Armed Men: Neither do any of the most inferior Ranks in those bright Regions Starve for Hunger or Cold whillt their Superiors spend their Talents in luxurious Eating and Drinking. Neither are there any stormy dark tempestuous Nights to disturb any of those Chrystalline Beings, no, all their Orbs, Circles, Countrys and Regions are serene clear light quiet and fedate, and all by Vertue and Power of Silence and Submission, that being the unchangeable Watch-Word through all the vast amazing and unaccountable Circles of the Heavenly Powers and Governments: Which all the Princes and Governours of the Earthy Globe and their Subjects ought above all things to confider and imitate to the utmost of their Power and For if Men would follow those Sublime Original Patterns, and build their Governments thereupon, they would prevent all those horrid troubles violences and miseries which now furround and befet Mankind on all fides.

Consider farther the Laws and Qualifications of all the Undergraduated Creatures upon the face of the Earthy and Watry Globe; and tho' their Numbers various Natures and Complexions be unaccountable, nevertheless they are all

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endued with the Gift of Submission and con. stantly observe their Laws without the least uneasiness: As when the Owners of the most noble useful and tractable Beasts, as Cows, Sheep and Horses use those innocent Creatures with feverity, over-work, over-burthen, override them and punish them by various other Hardships, as heat cold and hunger, what Les. fons of Submission do they teach Men under those their Oppressions and Afflictions? The Cow endures the Severity of long cold temps stuous Nights, Rain, Frost and Snow, and ven Hunger that most cruel Enemy of Man-kind is not able to break down the Walls of Submission in them, but she will stand by a Hat Rick or Stack secur'd only by some inconsiderable Fence, or will let their Owners pass by them with Hay under their Arms without of fering them any violence, but are eafily repuls'd, whereas should they exert their natural Powers Strength and Weapons, what Man or Fence would be able to fland before them! And it is the same in Horses or other Creatures of lower Ranks. Is not the Submission of those Inferiors to their Laws Orders Numbers and Measures the preservation of Man? And if this Vertue in them were wanting, could Man have any use from or benefit by them? No, but quite the contrary, they would retaliate his various Strokes of violence ill usage and cruelty, and would raze him of the Earth. Pray tell us, what could any Owner of Cattle do if they should rise in a Tumultuous way, what Weapons of War is Mankind endued with that could withstand the Fury of those Creatures; but instead of gathering themselves into Bands and entring upon Hostility, they all sink down with a quier filent Submission, always imitating er

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their Original Patterns, the beavenly ferene illuminated Powers, whose Operations all Eccho and Center in Order Number and Measure, Obedience and Submission. And though Men do variously abuse, harass and to the highest degree violate the Native Rights and Laws of the Undergraduates, and continually obstruct the sweet preserving Powers ordained for them and entailed on them by the Grand Charter of their Creator; yet for all this their Complaints, Addresfes and Supplications either to their Creator or to their Governour, Man, are not fierce noisy clamorous importunate revengeful and violent, but they bemoan themselves and sigh forth their forrowful Groans for the Afflictions and cruel Usages they daily receive from the hands of their Tyrannical Masters in sedate silent mournful Tones of Submission, which is the Engine and head Spring of all the Meek Merciful Charitable Just Clean Considerate Ecchoing Temperate and Uniting Powers of the Ever-Bleffed Maker and Preserver of the World. And tho' it is Submissive Obedience that principally recommends Man to his Maker, yet so cruel oppresfive violent blind and ignorant is Mankind, and his Intellects fo fully'd and Inclinations fo depray'd and rapacious, that he thinks that all those noble beautiful and useful Creatures notwithstanding their exact Obedience and intire Submission, are given him up for a Prey to his Lusts and that he may use them as he pleaseth; that is, hunt hurry oppress kill and destroy 'em at his pleasure.

Consider farther the numerous and beautiful Off-Spring of the Earth, how the Vegetables yield Obedience to this great Princely Power and Universal Peacemaker, Submission; they all bow before its Presence, and from their quiet Cell,

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Eccho, and with a charming Silence praise and magnifie the Sublime Powers by Submission. Look once more upon the Off-Spring of the Earth and consider the strange and unaccountable variety of Forms Figures Shapes Natures Complexions and Virtues of the Children of the Ever-Teeming Womb of this our Common Mother, and how notwithstanding the vast variety of their Orders Numbers and Measures. and that they are all of differing Ranks Propertys and Qualifications, nevertheless they all stand still and quietly by each other, every one Sucking the Breasts of this Universal Mother: Whence they draw their Juices and Virtues by a Sympathetical Motion of agreeable Propertys, all being done acted and performed by the fost meek Operations of the Silent Submissive Powers, and that with an Universal good Will without any noise violence grumbling repining complaining or being offended at each o-The high and lofty shew no disdain to be ranked among the low and short, nor the most beautiful to grow up and feed with those of the meanest Complexions. They all move with filent gradual Motions, keeping within their Circles and Orbs each in his Order, obferving their Original Laws of Number Weight and Measure: And each Internal or Spiritual Property by this unfeen fedate Motion thrust forth their Vertues and Beautys to the Glory of the Creator, and the benefit of Man and all the Undergraduated Creatures. So that there is in this amazing variety of Beings an Universal Submission to the Divine Powers and Governours of the World: They all bow to the inequality of the Elements and freely give their Fruits to every comer by, to the meanest Animal as freely as to the Master of the Vineyard Their

Their regard and respects are equal, always mitating their Heavenly Patterns and Illuminating Powers, who by their equal universal nfluences leave none of the Off-Spring of the Earthy Globe unvisited, but support maintain and preserve every Being with the most exact Equality and Justice, by their Eternal Unity and Preserving Ecchoing Power in thro' nd over the whole. So that here there is a sympathetical agreement between the Heaenly and Earthy Governments, all concur ind do continually move and march on in a treight regular method: Not like Soldiers with hundring Guns, Swords, Drums and Trumets Plundering Killing and Destroying the Peace of those of their own kind, and inslaing all the innocent Inhabitants and Free-Born Inferior Subjects of Heaven and Earth: No, no, they make no noise or give any difurbance by advancing opposite Propertys, out March gently on in an Eternal Circle of greeing Powers. So that each particular Creaure and Thing with the highest diligence seek o make known and display their Inward Spiriual Property's and to cloth them with Bodys. by which regular Motions and Methods all the Illuminating Powers and Spiritual Operations, ind all the wonderful Secrets of the Earthy Globe become manifest and discover themfelves for the preservation not only of Man but of all the Inferior Creatures. Softrangely and anaccountably are all Things chained and linked together by the Concatenative Powers of Equality and the Universal Government of Number Weight and Measure, which are the Boundarys of all Creatures. So that the constant Imployment of all the vast System of Beings is to observe imitate and submit to the Holy Cre-H ating

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ating and Preferving Word of Power of the Immense Creator: And this Submission and Obedia ence is the greatest pleasure delight and happi. ness of all Created Beings Calestial and Terrestrial. both in Time and Eternity. And all wonder. ful Things are performed and carry'd on by fweet ecchoing charming Descants arising from agreeable Principles and Numbers, corresponding with the Laws of our Bleffed Creator, viz. Number Weight and Measure. This is manises by that great Illuminating Science the Math. maticks, where the Descants are all wonderful amazing and beyond all human Numeration and yet are all uniform and proceed from the first Principles, Seven and Nine, never breaking the Bounds of their Orbs or Circles, nor for getting to bow and yield Submission and Obed ence to their Original Principles or Number which is a true Copy and Idea of the Govern ment of the Creator in the Heavens and the Earth, as we have faid before. In Musick! any of the great throng of Sounds Tones Voices exceed or flip from their Key or Circle then all is disharmonious jarring and out tune; and in Sailing, Architecture, Gaugin and all other Branches of the Mathematical and in all inferior Arts and Trades, there is no thing but Danger Error and Confusion, when foever the Practitioners deviate or derogat from the Original Numbers and Principle erf There is no forcing of Nature out of her was heir but all things will still conform with an Unit al versal Ecchoing Voice, and with the complete ny est Humility bow and submit to the Grand con-riginal Principles as to their Head or Fountain ppo-and upon this agreeable Foundation the whole and System of all curious Beings and wonders Complexions of infinitely various kinds are funcy port

ported to the aftonishment of every thinking and considerate man. Now this being Matter of Fact, then unquestionably it ought to be Man's Pattern and Rule in all his Transactions, the Ever-bleffed Creator having made him the most intelligible Creature upon the Face of the Earth, and having incircled in the Center of his Life those Grand Foundation Principles before mentioned, from whence all Sciences, Arts and Trades take their birth: For if the Principles, Molels and Platforms of all Sciences and Arts were not effentially in Man, he could never have nanifested them without him, or brought hem to light, to the prefervation and fo great comfort and ornament of himfelf, as we have

discoursed at large already.

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Note likewise, that as Man is intrinsically offes'd of those Noble Beautifying Powers and Principles, so he may as readily behold them where-ever he casts his Eyes, viz. in the wonerful Order and Exact Government of the Ex-lted Luminaries of the Spangled Regions, and lo in all the variety of Creatures and Children of he Elements; who with the highest Industry onstantly imitate their Superior Governors, the Heavenly Powers; and therefore there are no Jumults, Uproars or Contentions amonght when hem, as there are amonght Men; and like toget heir Sublime Patterns, they have no regard to erfons or Things; from whence proceeds was heir meek humble filent Submiffion, not only all the Inequalities of the Elements without my grumbling or complaining, but to all the and Commands of Men, however exorbitant and entain profite to the Grand Charter of the Creater: who and yet for all the Cruel Treatment and Opindent ressons they receive from the Hands of Men, re sure have never contrived, no not the most raperty have never contrived, no not the most raperty. port H 2 pacious,

pacious, how to revenge or retaliate them, nor gathered themselves into Troops or Bands, to withstand their Barbarities and Violent Outrages, but instead thereof they bow and submit to all.

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Now we fay, That this Great Vicegerent Man, the Governor of all Sublunary Beings and Creatures is intrinsically furnished with all those True Fundamental Principles, nay, they are the very Composition of his Life, and make him Man; that is, an understanding distinguishing Creature, and the Image of God; and likewife he is endued with the Holy Word, or Power the Son, or Voice of Wisdom, as a Governor and Guill over and above what any other Visible Cree ture has; and yet for all those Divine Gifts and L minent Counsellors, such is his Perversity and De pravity, that by his Transactions he proclaim himself an Enemy to all the Host of Heaven an Earth, and all the Governments of the Creata even as if he were destitute of all those Sublin Powers, Qualities and Principles, and had not finity or relation to Order, Number, Weight an Measure: So that instead of embracing this Ho Ecchoing Humble Innocent Meek Power and Melli ing Vertue of Submission to the Laws of his Evo bleffed Creator, he applies himself to all the Da Arts of Discord and Contention, and to viola the Rights and Priviledges of all Creatures, an sticks at nothing to force them to Obediend and to submit their Necks to his Oppress Yoke and Tyrannical Arbitrary Government and hereby he not only violates the Peace a Well-being of his own Kind, but violent plunders the Heavens and the Earth of all the Glorious Furniture; neither does he sparet Scaly Sholes, nor any of the Inhabitants of the Meth Watry Regions, whether they be useful to him or no, but makes it his chief pleasure to hunt, hurry and destroy: These are the Measures and Methods Men have betaken themselves to instead of Humility, and submitting themselves to the Uniformity of the Creator's Universal Laws

before mentioned.

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And farther note, That the delinquency of Mankind is such, that in opposition to the Uniform Government of Heaven, and the Illuminating Beautiful Powers thereof, presiding over all his Neighbours, the Innocent Inhabitants of the Earth and Water, he hath fet up a violent grannical Government of his own, the Foundation and Principles whereof do not in the least imiate or hold any correspondency with Number, Weight or Measure, but all is supported and carried on by Selfishness, Discord, Cunning-Policies, Violence and Oppression; Selfhood is the Supreme Lord and Director, the Sub-Governors are Cruelty, Impulence, Fierceness, Deceit and the like; and hey employ suitables Tools under them, tinctar'd with the Furnitures of Hell; that is, their Inward Talents are Flattery, Lying, Horrid wearing, Curfing and Blasphemous Prophane peaking; and their Outward Accourrements re Swords, Guns, Stinking Sulphur, and thunring Nitre Cannon, Mortars, Bullets, Bombs, Mines and other Arts of blowing up and tofng their Brethren wholesale and piecemeal ino the Air like Foot-balls. These Sons of Thunder are they that govern the World, and ill it with the Devouring Flames of Misery and Calamities, more direful than can be expressed; nd there is no remedy for those Bloody Desoare ating Evils, unless Mankind would sink him-soft elf into a Devout Sedate Contemplation of the Wal Methods of the Immense Creator, and with all H 3 his

his might and strength apply himself to imitate his Laws, and live in conformity thereto; First, by an Humble Submission, and yielding upthe Power of his Free-will to the Counsels of the Sm of Righteousness, and Voice of Eternal Wisdom in his Heart: And Secondly, to consider and understand the Design of the Creator in the government and dispensation of the Instuences of the Sublime Beautiful Illuminated Serene Powers of the Spangled Regions: And Thirdly, to observe and remark the Governments, Orders, Number and exact Measures of our Inserior Fellow Ammals, and suffer them to live in their Laws, and to go on in that Employment the Father of the World made and ordained them for.

These are some of the most important Durand Properties of Self-denial, Ecchoing Powers and Good Genii that Mankind can follow; they, in short time, would conduct him to the Happ Port of Submission, and surnish him with all need ful Wisdom and Understanding both within an without, and with all the meek, humble, chantable, clean, temperate and illustrious Verta both of Time and Eternity: So great is the Est cacy of the Illuminating Powers of Submission.

It is likewise farther to be consider'd, the Submission is endued not only with all the Equipment Properties Qualities and Powers of the Serent Lotty Spangled Regions, but likewise with a the innumerable most desired Beauties of the Earth, carrying in its Central Bosom the University Medicine so much celebrated by the Sages at Philosophers of all Ages.

Besides, This yielding Power is endued with variety of Keys that can unlock, open and putrate into all the Spiritual and Intellectual Properties and Principles of Mens Minds and Souls, apply its Sweet Balfamick Healing Vertues can tempt

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allay mollify and unite all Turbulent Emotions and Fervid Ebullitions in the Hearts of Men, blunting the Edge of the Keenest Wrath and Fierceness, striking a damp upon, and putting into consternation even that Insulting Domineering Sworn Enemy of Mankind, call'd Pride. Tho that Vain Power is always sitted accounter'd and ready to take up Arms against all Opposers, and continually rides triumphant in the Chariots of Violence, Oppression and Cruelty.

All Mankind pretends to hate abhor and difdain this Imperious Illegitimate Brat, the main Fautor of Contention and Discord, and yet in one degree or other they all fall Victims to it, and allow and caress it to the highest degree in themselves.

So foolish vain undistinguishing and corrupt is poor, naked, unseather'd, Earthcreeping Man.

Now there is no other, whether Cunning or Forcible Methods that give such wounding Strokes to this Lofty Domineering Tyrant as the Humble Silent Magick Addresses of Submission, which by its Insinuating Sympathetical Unknown Operation and Power baffes bridles and tempers the highloaring lofty unequal Qualities of this hateful and disagreeable Quality, call'dPride: Which is such a Strong Power and PotentPrince, that all other infulting Properties give place, and stand at his left hand, hovering about him like Cunning Selfith Courtiers, and waiting his Commands: So that all the Dark Envious Spiritual Cruel Violent Oppressive Powers and Disunited Forms and Principles dwelling in the Human Circle, are but Tributary Subjects to this lofty Prince, not being able in any degree to restrain or prevent his Violent Strokes, and Heady-Infults; as Submission and the Train of Vertues and Agreeable Qualities which H 4 attend

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attend her can do; and not only fo, but like. wise the Fierce Wrath and Furious Passion of one Man to another is hereby foonest and easiest appeas'd moderated and subdu'd: And the reafon is, its being the Central Power Strength and Vertue of all the Uniform Laws of our Creaton And therefore whatfoever person lives in and observes the Methods, Numbers and Measures of Submission, imitates and keeps pace with not on ly that Illuminating Sovereign Power, the Great Eye and Preserver of the World, call'd the Sun, who gives to all Inferior Creatures and Thing their Well-being and Vertue, but also all the Sul-Gervient Luminaries and Lamps of the Heaven Hoft, and all the Holy United Choirs of Guardia Angels and Good Genii, attracting the Sweet Be nevolent Vertues Influences and Sovereign Aid out of all Things both in the Heavens and in the Earth, by an Innate and Secret Energy, and una countable and unknown Power; for Innocen and Equality are the Right-hand Counsellors of Su mission. But if Mankind would in any degree meditate, and with Serious Sedate Thoughts con sider the Intellectual Powers and Properties of his Mind and Will, he would then quickly, in form measure, be capable of the Excellent Quality and Vertue of Submission, which is always attended with the Ecchoing Uniform Powers of Equality, In nocency, Humility, Meekness, Temperance, Clean wess, Self denial and Abstinence, and remote from all Hurtfulness and Oppression. So that in all Pub lick Matters and Business in the World, when there so frequently falls out great Disappoint ments, Crosses, Losses, Contentions, Mi stakes, Forgetfulness, and Infinite Evils and Casualties, which the Wit of Man cannot wan off, There are no Auxiliaries, Fences, A mor, Advocates, Counsellors or Friends so ab 2 1

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and powerful to relieve fuccour and support the thus, or otherwise afflicted, as Submission and her attending Vertues. She is besides a fure Peace-maker between the Ever-bleffed Creator and a Man's Soul; and if she be made Principal, and the Free-will give up its Powers to her, then in a moments time by her foft Strokes, Illuminating Advices, and Equal Counfels, she cleanses and purges the Mind and Soul from all Gross Impure Matter, opening the Internal Eyes, and fetting the besieged free and at ease. For there is nothing in the World, as is hinted already, that is so like, so well peasing, so agreeable, fo near the Uniformity of the Earthy or Heavenly Government, or that does so esfencially and lively imitate and refemble the Immense Creator, and all his Creating and Preserving Powers, Principles and Qualities both of the Incorporeal and Visible Worlds, and all the Amazing Wonders therein, as for Mankind to Submit. This is the True and Universal Physician, who has the perfect Healing Balfamick Power, and whofoever is duly possess'd thereof, is as well skill'd in tuning the Human Instrument, as a Musician is in tuning an Instrument of Musick, and by understanding and distinguishing the Seven Grand Notes or Human Principles, affisted by the Power or Voice of Wisdom, can run and multiply Descants even beyond all Human Number; and yet by the aid and Sublime Power of Submission. keep all within their Proper Keys, as Musicians truly term them in their Harmonious Lessons. And it is to be understood, that if that Admirable Musical Harmony which Mankind makes, as also the other beautifying Branches of the Mathematicks had not been effentially in him, he could never have brought them to light, and midwiv'd them into the World, or manag'd 'em

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to fuch a degree as he does, as if he had travel. led through, and survey'd the great Luminaries and Calestial Spheres. And there is nothing in the World that does so visibly declare Mankind to have a Sublime Birth or Original, as Sciences Their First Principles, Weights and Arts, viz. and Measures, whereon he can run such a wonderful variety of Descants, all endued with an Eccboing Power, Uniformity and Agreement one with another, all which correspond with the Original Pattern, Heaven, and the Government thereof, though they are but the Natural Products of the Intellectual Spiritual Powers of a Man's own Mind and Soul, and are performed by the Energy thereof, they bearing the refemblance of that Great Illuminating Being from whom Man had his Original Birth: And therefore Man can, and is made capable to govern, dress and compose his Human Intellectual Spiritual Qualities and Principles, to tune his Inward Instrument, and to run and multiply Tunable Descants upon the Proper Keys, his own Seven Grand Notes of Principles; for if he were not, we may affirm from Undeniable Grounds in the Laws of the Ever bleffed Creator, that he could never have brought forth into Visibility from the Silent Hidden Powers of his Mind so many Excellent Things as he has, and daily does, whose Dresses and Clothing in a very great degree surpasses all Earthly Beauties, some of them seeming to come near even the Heavenly Splendors. Now if he is able to dress the earthy groß dark Powers with fuch Splendid Beauties from an Intrinsick Genius or Central Spiritual Intellectual Distinguishing Eye, it would be a strange Paradox or Wonder that the same Man should not be able to dress and beautifie himself, it being from his own Center that those Outward Artificial Beauties flowed and

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and proceeded. And the Man has a Resemblance, Relation or Sympathy with all Things and Creatures, yet certainly it must be allowed to be more easy for him to dress and tune his own Instrument than any other, his own Genim standing nearest to him, and being the Original, whereof all other Things are, but as it were, Copies or Draughts. And the True Original Cause and Reason why Mankind are so dark and ignorant of themselves, has been his departure from the Uniformity of his Creator's Law, first in himself within, and then in all his Outward Methods or Actions of Life; and inflead of hearkening to the Voice of Equality and Composition, and submitting his Will and Defires to the Harmonious Charming Powers of Wildom in the Center of his own Life, he went out of himself, and with the highest Industry and greedy desiring, sought to find out Content, and a true Ecchoing Correspondency under the Government of Divided Selfful Disagreeing Powers; whence Pride, Violence, Wicked Customs and Traditions take their Birth: fo that wandring from himself, he lost his True Guide, and all the Beautiful Illuminating Treafures of his Mind and Intellects: However, notwithstanding those over-spreading Clouds of Darkness, if Mankind would be in good earnest, and begin anew the noble Work of beautifying in their Young Branches their Children, andfollow and practice the Rules of Temperance and Cleanness in Meats, Drinks, Communications and Actions of Life, then Innocency would return, and Submission, and the Vertues attending her would crown the Work, by leading them to the imitation of the Government and Equal Laws of the Ever-bleffed Creator: And the Inward Human Building might be thus compleatly compleatly beautify'd with half the moiling pains they have taken to find out the great numbers of Sciences, Arts and Trades, wherein they have spared no Cost nor Industry, lest no Corner of the Human World unsearched, no Stone unturned, and by their constant reitera. ted Strokes, Thought and Labour of the Mind and proper Members of the Body, have brought forth many Aftonishing Beauties and Wonder. ful Things, as is before mentioned: So that Mankind by his Industry hath attained to the Outward Harmony, and thereby can raile stately Superstructures agreeing from the Foundation to the Finishing in Number, Weight and Measure, which corresponds with the Head venly Illuminating Government and Laws of the Creator; that is, by the Energy and Power of his Inward Genius, and Intellectual Principles of the Mind he has attained to certain Uniform Principles, from whence all the Beauties of Art and Science do arise and proceed, and yet at the same time his own Human Field lays wild and uncultivated instead of saving preserving vertuous Herbs, bringing forth nothing but stinging poisonous and unfavoury Weeds, for which there is no redress but by a silent Submission to the Laws of our Ever-bleffed Creator, and the Calls of the Voice of Wildom.

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Covetousneß, Violence and Pride.

THE Quality call'd Covetousness takes its Birth from the great Original Principle of first Form of Nature, which is a cold coagulating contracting indrawing congealing Power that casts its Net over all things, and covers them with its constringent Coat; that is, it incircles and cloths every Body with its Skin Husk or Bark. In whose Womb or House all the Principles Qualities and Spiritual Powers of the invisible Worlds with a joint agreement, generate beget and midwife all the amazing and wonderful variety of Creatures into Visibility, it being in its own Nature a grave fixed strong tough Principle or Fountain, defending all the innocent naked Children generated or hatched in its Womb or Circle. This is manifest in the Clothing or Houses wherein all Creatures dwell, viz. the Skins Barks and Husks that cover every Specifick Thing or Creature, which are the Bulwarks or defending Powers whereby they are protected and preserv'd from the inconveniencys injurys and unequal operations of the Elements. And therefore if this rough strong contracting Property be hurt or wounded by any undue Method, the Order of Nature and Laws of the Creator are presently obstructed, and the Creature or Thing according to the degree of the Injury decays and perishes, as is

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obvious to every Body, as well in Vegetation and Minerals as in Animals. The like is to be understood in the Invisible and Spiritual Property or Powers, viz. This Grand Principle or Fountain is the Original of all Thoughts and Defires, Craving Longings and invisible Motions both in Man and Animals, and of all the filent grow. ing Qualities in Vegetations and Minerals. All Things defire arise and are first coined by this Grand Coveting Coagulating Constringent and Incir. cling Power or Property. And for the same cause this Qualification or Property is not only most Manifest, but has the Ascendant and Governing Power in all Creatures, but more eminent ly in Animals. And therefore all Created Beings may be faid to be Covetous, even the very Vegetations. For Example, does not every Herb Grain and Tree with great energy by an unfeen unfelt Motion, attract and draw all fuch Spiritual Salnitral Juices that are most like and agreeable to themselves for their support and prefervation? All the Qualitys and Propertys in each Specifick Thing agree in this Method, and never fail of Confederating to gether and using their utmost Efforts to support sustain and preferve their own Bodys. If this were not so no Creature could be preferved or arrive to Maturity, for so is the Law of the Ever-Bleffed Creator. Now this first thinking desiring coveting Quality or Grand Property appears more manifestly and grossly in Animals, and all the Undergraduates being endued with an ardent Power or Property of defiring, and a constant longing Inclination after Self-Support and Prefervation; that is, after Ments and Drinks and to generate and beget their Species or Kind: And therefore this desiring longing covetous Power or Quality of Self-Prefer-

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lferpreservation is the true Original Support and Internal Preferving Power and Law of the Creator which he hath planted in the Center of all Creatures that appear in visible Bodys: So Miraculously are all things made and endued with fuitable Self-preferving Qualifications. For these reasons all desiring and covering that exceed not the Bounds of Continuation and Self-Preservation, are not in any degree to be called Evil, but altogether the contrary, as being the Golden Chain and agreeable Power that knits and tys all things together. therefore all Creatures that break not those Self-preferving Limits walk and act in conformity to the Laws of Nature, and keep within the Circle of the Grand Charter of the Ever-Bleffed Creator: But on the other fide, whatever is more, opposeth the Grand Laws and Charter of Nature, of which no Creature is Guilty, Mankind excepted; and therefore Covetousness always was accounted and ever will be amongst all the Sons of Wisdom Spurious and Illigitimate, a meerStranger andAlien toGenuineNature. But this Baltard Power has obtained fo absolute a Government in the Humane Nature, that it pesters all Mankind more or less with infinite unnatural defires and wants, for the fatisfying whereof they violate the Rights and Propertys of each other, without either Mercy or Measure. So great and numerous are the Evils that attend Mankind when he turns Day into Night, and Light into Darkness; that is, when he Converts the Grand Laws and Preferving Principles of his Creator into evil Uses, contrary and opposite to the Intentions of Nature: For nothing can add to any Persons delight satisfaction or content either of the Body or Mind over and above Self-prefervation

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vation and continuation of their Species, and observation of the Laws of the Ever-bleffed Creator. Wherefore he that greedily breaks through this Grand Preferving Orb or Circle of Enough and Self-Support, at the same time plun. ges himself into a bottomless Ocean of Discon. tent, and continual Disorders surround him, be. cause of his Unnatural Inclinations. And therefore Covetouiness is the Foundation and Original of a long train of Evils of the Blackest Dye. For all other Vices and Miseries come in and are listed in their several Bands under this Governor of the World, Covetousness, And at the instigation of this grand Enemy of all that is good and equal, Mankind feeks to possess himself of all the noblest Beauties and Treasures of this World, and then prostrates them to Wicked Uses, gratifying therewith his Vicious, Luxurious and Intemperate Inclinations; and as they ferve for those Purposes, therefore few Men are free from those Grasping Thoughts Desires and Endeavours: But the HumanNature is but a fmallCircle orSpot of Land, and notFreehold neither, he being but a Tenant for Life, and his Wants are in proportion, a few Things ferving for his support and preservation. So that no man can advance the Wants of the Body, or the Pleasures of the Senses as he can his Thoughts and Desires; which feem to have as large a Circumference vag or Orb as the Luminaries of the Expanded Firmament of the Heavens, if the Internal Guide Go and Voice of Wisdom hold not the Reins of Government in the Mind and Soul. For the ever bleffed Creator has not made one Man or Creature to want more than another, they are all equal as to Natural Wants and Necessities. So tiff that no Man or Creature by the Laws of Nature

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ture can pretend to have any right or claim to more than Conveniences for support and selfpreservation; and there ore he that is posses'd of the greatest Riches and noblest Beauties that this World affords, cannot by any Natural Means or Art inlarge the real Beauty or Pleafure of the Senses or Human Nature: Though those who have such great Treasures and Wealth generally try all Ways and Arts for the purpose, but they are foon weary; for when any man begins to lay fresh Baits and Snares, and to entice Nature with Variety of Good Things, ir. order to advance and prolong the Pleasures of the Senfes, he foon finds himself grossly mistaken, and for that short momentary delight (for t dures no longer than the chewing and fwallowing) up starts a great number of Cruel Maadies and Destructive Diseases both in the Mind and Body: So that what Men have fo mightily defired Opulency and Wealth for, has been chiefly to advance Evil and Oppressive Qualities, to the greatest detriment both of themfelves and others: For Mankind in general is fo overcome by the great Power of Unlawful Thinking, Desiring and Acting, that if the Wanting Working People could obtain their Wishes, there would hardly be found any to dress the Earth, or to make the Accomodations of Art.

So unclean, vain, selfish, wanton and extravagant are Mens Desires after the Beauties and Goods of this World, and all for no other pur-pose than to play the Harlot with Nature, and to adulterate the Laws and Orders of the everbleffed Creator.

Most Men have Longing Desires to be Ar-So tists in the Dark Magick, to advance Selfish Unequal Powers, and thence they make and create

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create many Necessities and Wants where there are none in reality. Covetousness is Master of the Revels, and not only grants Licenses, but endues her Scholars and Disciples with proper Talents, fo that each person in this School of Hospital of Debauchees can follow and fulfil his Voracious Wicked Desires and Appetite, which no other Vicious Quality or Property And for this and the other forementi. can do. oned Reasons, it may be call'd the Governor, as being the Original Manager and Promoter of all other Vices, and the First-born or Eldell Brother under whose government and protection all other Evils come in and are shelter'd, as will appear by and by, viz.

Violence takes its Name from Fierceness and Anger in Mens Hearts, who have destroy'dall Unity between themselves, revolted from their Maker and his Laws, and by a strange Maig nity changes the proper uses of all Creatures appropriating them all at pleasure to vile and

wicked Purpoles.

This Evil Quality, called Violence, proceed from the great and amazing Fountain of Fire which originally, and in its own Nature and Complexion is of a Noble Qualification, it be ing the warming moving boyling opening replenishingenlightning encouraging inspiring los ty acting and illuminating Principle, the Central and Vital Life in and through all Things; and therefore this Shining Ray is the delight, pleasure and fountain of growth, strength, live ly motion and beauty of all Invinible, Spiritt al and Corporeal Beings. This Noble Quality carries in its warming Bosom a secret penetrating Vertue, that opens all the dark cold coagulating he Cells of the stagnated constringent coverous contracting Original Powers of the earthy hear ft vy,

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y, raw or crude Qualities, and by its Innate nd Natural Heat, advances and beautifies all he Children of the Earth; and therefore they Il with an Ecchoing Power clap Hands and ejoice at the Charming Beams of Heat and light, of which great Power the Sun is the Center, whose illuminating penetrating warmng Rays give Life Vigor and Motion: And herefore all those Multitudes of wonderful Creatures constantly observe obey and follow he Orders and Directions, and keep the Numers, Weights and Measures of this Prince of light, and Governor of all Illuminatins.

In a Word, All the Progeny of the Heae ens and Earth, and all the Amazing Beings herein derive their delightful Pleasures of Moon, and whatfoever has the Name and Nature f Vertue and Goodness from this King and rince of Life and Light: And each Thing nd Creature is endued with proper and fuitale Talents of this warming enlivening Propery, from whence proceeds in every Specifick reature the rusling contending Motions of feneration, Increase and Multiplication. hat Heat and Light are the Basis and Original rinciples on which all the Noble Beauties and luminating Superstructures both in the Coeleial and Terrestial Worlds are built. And yet otwithstanding that all the Creating and Prerving Powers of Equality and Life are conained within this Illuminating Circle; yet then this Grand Principle is separated or diviating ed from the Union and Ecchoing Powers of heating he other Six Principles, which we have become count of where we treat of the Knowledge feet feet in the Human World, to which we refer; we say, when this illuminating fiery splenhe other Six Principles, which we have given

splendid Property shall be unequally joined with the other Principles, stands upon its own Balis, as a Seifful Lordly Power, and become too violently kindled in the Dark Magia, then prefently calling to its aid all the Dark Tyran nical Forms and Contentious Powers it con fumes the Sap of Life: Even as in Wood and other Things endued with great store of Sala trai Oily Matter; so soon as the oily shining fiery glance is too violently kindled by a fuin ble Fire, then this good and vertuous Balfame Light and Beauty is in a moment let into strong intente Heat, which with a rapid turb lent Motion destroys its, self and all the Goo

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Properties of the Thing.

The like in some measure is to be underston in the Human Tree; fo that it is most appare that the greater good or vertue any Creature endued with, the greater is the Evil, when in Glorious Gitts and Beautiful Powers are abu or wrongfully apply d; as is but too well know by the Woful Experience of all Mankind. H no Creature neither in Heaven or Earth, h any will or power to divide or separate the selves from the Orders, Numbers, Weightsa Measures Compositions and Laws of their a ator, but only Man, he being endued with Free Unbounded Will, which the creator ordained for his pleasure, delight, to and Creator ordained for his pleasure, but instead ecu using it to those great Ends, he has endeavour dest by all possible Means, Ways and Arts to destre to the Weil-being of himself, and of all the Ushe dergraduated Subjects of the Heavens and East and has made it a Leading Card to all Evil, and by the Power thereof has separated and with Sel drawn himself from all the Uniform Laws and Orders of his Creator, And as this warms rin beauti

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eautifying illuminating Principle, the Center Life and Pleasure, is hereby fiercely kindled. isturbed out of its natural place, and separated rom the united ecchoing Power of the whole, o that it becomes the Common Enemy of Mankind, and all the Inferiors. The like is to e understood of all the other Six Principles, but nore particularly of the first grave stable fixed Principle before treated of, from whence Coveousness, the great Lord and Governor of the Human World, arises and proceeds; who is lways accompanied with his Eldest Son, and highty Second, Violence, that what the one annot bring to pass by its Infinuations, Longvinded Thought, Cunning Deceit and Craf-Diffembling, the other may effect by force Guns, Swords and Arms, as is but too appaent in most or all Governments in the World. from these two Grand Impostors proceed all he severe Impositions and Oppressions amongst Men, and also to the Inferior Creatures, all re Victims to their Invading Bloody Powers. for Coverousness incircling the whole World, nd the Beauties and Riches thereof challenges he whole for its Empire; and Violence his chief Minister, and Commander of the Forces both by Sea and Land, disposes of his Places and sereral Commands to fuch as are well qualify d and duly freighted with proper Materials to exdestroy all such as will not submit, become tella subject to their Voracious Desires, and pay them Tribute, though they themselves are illeEast gitimate and Rebels, as having broken the Laws il, a of the Ever-blessed Creator, and so are become with Self-subsisting Lords, using all the Noble Gifts and Graceful Beauties of their Originals to arming their wicked Purposes to pass, to the autit 1 3 great

great dishonour of the Maker and Father of the World, and all the Splendors thereof: Socra el and deadly is the Malice of these Enemies which few or none (fuch is the stupidity of Mankind) ever so much as once think

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Now after those Two forementioned Gover. nors of the World, whose chief Business is all kinds of Wickedness, and that perform'd in an inhuman barbarous violent way, follows a nu merous Crowd of Sub-governors or Under-Of ficers, all of the same die and Complexion; but in the front of them, that great and lofty Pown, call'd Pride, the Second Son of Covetou[ness, and Brother to Violence: This Domineering Infak. ing Property never fails to carry the Key of de firing and reaching after the Riches, Beauting and Glories of the World, and with the highest diligence endeavours to unlock the Secrets of Nature, and bring to his aid the beautiful O. naments of Artists, wherewith to cloath and bedeck his Naked Body, that he may the easig strut, domineer and vapour over his Fellow Creatures, and have the greater number of Valfals and cringing Slaves. This Quality stand as it were alone, and is likewise an Illeginmate Bastard Child in Nature; and though it has a great many Relations and Kindred, yet there is no reconciling them together, such are their Infulting Natures: For this Power or Quality is fuch, that all the Human Race love and cherish it in themselves, and hug it in their own Bosoms; yet for all this general Innate Respect, none of them can endure it in any other but themselves, but disdain and deride it as a base Qualification and Disposition, because that wherefoever it reigns, that person under by values all others in comparison of himself, and

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of his own worth; but yet it always calls for he aid of its Father Covetousness, and Brother solence: So that this spurious Brat desires not nly to cloth it felf with all the Beauties of Art nd Nature, but also to govern and domineer ver all, both Men and the Undergraduated creatures: So foaring and unfixed is this airy Gentleman, and so huffing and prodigal of his thunderbolts; and withal being endued with o vertuous Qualification, all his Dispositions, nclinations, Gestures, Words and Works are niverfally hated and despis'd; and yet all men re so foolish and ignorant as to entertain him ladly in their own Bosoms; whence he boldy discovers himself upon every occasion of Aner, Controversie, Discontent and Passion; and o overstock'd are they herewith, as to exalt nd magnifie themselves on the account of their Blood, Birth, and the Beauty and Ornaments of other perfons, as Artists, upon Riches, whether awfully acquired or no; and indeed upon that hey have not, as well as upon what they have; hat is, they make every vain ridiculous Imaginaion to be, as it were, an Essential Thing or Reality; and therefore fuch as have neither Personal-Beauty, Art, Estate, or any thing elie hat is valuable or extraordinary, will neverheless exalt themselves, and have an exorbitant steem for their own Parts and Merits: So dangerous a Companion is Pride to the Heart and soul of Man; and there is no Vice or Evil in he World fo infinuating, and by which Men are so easily betray'd, as by this of Pride, which is an utter Stranger to all the Heavenly Powers, and Numerous Off-spring of the Earth; as we shall shew by and by.

In the next place follows a long Train of Black Artists, which are as Mathematical Subjects belonging to Covetousness, Violence and Pride whose business it is to furnish those their migh. ty Governors with apt and proper Materials wherewith they may manage and bring to pass their Wicked Violent Enormous Undertakings These work in the Dark Side of the Mathematicks, and are so zealous and studious, that they leave no Stone unturned, nor Dark Corner unfearch'd, to find out apt Methods to destroy men by wholefale; and for their Industrious Tedious Affiduity may fitly be call'd. The Artif. cial Sons of Violence, and Masters of Art and Do. Eters for their Progress and Success, the greatest Physicians being but Novices and Children in the Arts of Healing, to what the other are in those of Destruction; but they go by Names of Gunners, Casters of Bembs, Grenadoes, Ingeniers and the like, for their skill in taking and defolating Cities, and raising Fortifications, Batteries and Bulwarks, and other Arts of War.

There is likewise a greater number of Insensor Damons, or Furies so freighted with the Insulating Fierce Invading Powers of Wrath, that they are at all times ready to let sly their Thunderbolts and Flashes of Stinking Brimstone and Natre at the Word of Command; opening their Breasts to Hunger, Cold and many other Miseries, and exposing their Lives, the most valuable of all other Things, and all for a despicable miserable poor Maintenance. These Vile Slaves of the foremention'd Governors, are, a it were, baptized in Human Blood and Slaughter of their Brethren.

There is likewise another Crew of Violaton are of the Creator's Laws, who act under the Power of Of Covetousness and Violence, but they are less in ve

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esteem and repute, as to their Employs, than the former. These are Snare-makers, Makers of Traps, Gins, Nets, Setters Hunters, Gamekeepers, Bull-baiters, Cock-fighters, Flingers at Cocks, Butchers, Fisher men, and in a word, all Oppressors and Killers, and such more especially as make it a Sport and Pastime to hurry and torment the Inferior Innocent Creatures, who are far more glorious and beneficial to Mankind living than dead. All these are Children of the Grand Governors beforementioned, mightily defiting and coveting to destroy and plunder; and when they have accomplished their Rapacious Defigns, are always ready to boaft and value themselves on their Dexterity. and confequently are not a little proud of their great Atchievements, though it be but the killing of the poor Birds, or a fearful harmless Hare, more especially if they have attained an Art above their Fellows, to kill more than they; then as wholefale Men they have the first place, and greatest applause, whether they be the Destroyers of Men or Beasts; but the first are most honourable, and get the great Preferments; for the Human Butcheries fetch the Trophies of Honour, and Coats of Arms, Pensions and Rewards.

Next to these Violent Spoilers follows a Crowd of Gluttons and Drunkards, who are all Subservient Slaves to Covetousness, Violence and Pride; for 'tis they who carry off and confume the Fruits of those Unnatural overgrown Powers, and they are Vile re, at the Pack-horses to those violent covetous proud hugh Infulters, who go through so many Turmoils, Perplexities and Hazards; for the Killing Arts lators are the most burthensome and vexatious of all Power others: No Employment, Art or Trade what soefs in ver can compare with the Slavery and Fatigues teem of

the Sons of Violence undergo, they being furrounded with all kinds of Mifery, Darkness within, and Enemies on all sides, who like themselves never boggle to cut a Man to pieces, or stab him to the Heart; and those who escape the Edge of the Sword and other Devouring Foes, the Principal Cordials wherewith they cheer themselves, are Horrid Oaths, and Curfing and Damning their Blood and Souls, and taking the Tremendous Name of the Creator in their Mouths in a most blasphemous trightful manner. And is not Man in a most miserable dark and naked Condition, that must have for his Shelters, Safeguards and Protectors these Cruel Sons of Violence and Thunder, Greediness, Covetousness, Oppression and Wickedness being grown to fuch a height, that 'tis scarcely fafe for a Man to eat a Meals Meat, unless there be a Guard of those Hectoring Furies near or a far off to fecure him. 'Tis likewise to be noted, that Drunkenness and Gluttony keep a very great Court too among fuch as would be counted the most ferious, Sober and religious, though they are the most noxious Inchantments and Evils of the first magnitude; and therefore in what Place or Nation those Filthy Intemperances get footing there by the Spagirick Arts of the Studious and Learned, the true Practice of Religion and Order are transmuted and changed into Words, contriv'd Cunning Speeches and far fetch'd Authorities, all foreign, airy, fantastick and destitute of Principles or Foundation: And for the same cause their Preaching or Teaching is for the most part a certain airy Charm, which cannot penetrate into the Central Parts, the Hearts and Souls of Men; and therefore most of those who are assiduous Hearers, and desire to become better, more temperate, regular and orderly,

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orderly, do yet rarely ever make any proportionable progress in those Practical Vertues, or so much as once think what is the true Cause that hinders it, or why men that have liv'd under the tutourage of those Cunning Transmuting Doctors, come not one step nearer the Things they have so long sought for, and even been industrious to obtain.

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It is likewise to be noted, that Gluttony and Drunkenness seldom set heartily to work but when they are egg'd on by 4 or 5 Confederates. all still intent upon their own Business. tousness strongly inclines them to eat and drink beyond the Necessities of Nature, and a hundred cruel inveterate Diseases are the effects thereof, which are all intail'd on their Heirs and Posterity so firmly, that no Acts of Parlia ment can ever cut them off. Gluttony and Drunkenness do likewise mightily advance that great Power and Governing Property in the Hearts of Men, call'd Violence, which has a great opportunity to exert its Talents, when Nature is in fuch an uproar and heighth of discord, invaded with a Tumultuous Mob of Divided Qualities, from whence Envious, Spightful Whispering Words proceed; Great Passions, Horrid Swearing, Lyine, Calumnies, Gaming, Fighting, and often Murther it felf, the finishing stroke of Violence. Gluttony and Drunkenness never go without that great and universal Princely Power, call'd Pride; for who is fo daingly proud or infolent as a man in Drink? does not he then forget his Mean Trade, his Poverty, Wants and Miseries, and with Luciferian Arrogance strut, vapour and lwear by the great and ever-bleffed Name of his Maker, that he's as good as the best of them, and cares for no man whatever: And this he does in the Face of the Amazing Luminaries of the

the Sublime Heavenly Regions, without any fear or dread of the Creating or Preserving Powers of the ever-blessed Creator, who dwells in the Center and Circumference of every individual Creature, both of the Visible and Invisible Worlds. Which if Mankind did in the least consider with a distinguishing Eye, how could he be so presumptuous, or behave himself so boldly, proudly, intemperately swear, blaspheme, oppress, plunder, kill, murther and violate the Rights of all Creatures, and the Holy Equal Laws of his Creator.

There is another Enemy to Mankind, who has lately, by degrees, affociated its felt with Gluttony and Drunkenness, viz. Tobacco, which in its own Genuine Nature and Complexion is of a stinking rough unequal violent fuming intoxicating Property, good but for few things, and those fuch as might be supply'd by other more noble and beautiful Plants and Herbs, of which there is plenty at hand. But this Herb or Weed being of unequal Parts, for that very reason suits and agrees with the Depraved Unequal Thoughts, Inclinations and Desires of Men, one Inequality always craving and longing after another; and therefore it is that this Plant is fo univerfally us'd and approv'd, howfoever the undistinguishing Smoaking Doctors may palliate the matter, and fosten the Depraved Custom, attributing to it fuch Vertues as neither they nor any other Smoakers know any thing of.

One of the first that brought it into England was more ingenuous, for being asked, whether he believed it would be a good Commodity, and take with the Genius of the People? he answered, He believed it would; and gave for Reason, That It was a turbulent stupifying fuming Plant, suitable to Drinking, and unequal in its Operations, and there-

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And indeed all unclean unequal gross Meats and -Drinks have been usher'd in at the same Door, and by the same Methods and Means; for they could have had no Place or Ware-house in the Human Circle, had there not first been therein a Stroke of Uncleanness and Inequality; it being impossible that Cleanness Order and Temperance should have any Innate Inclination, Defire or Longing Disposition, but only to those Things that are suitable, of a corresponding Nature, and Qualities agreeable to themselves. So that it is clear and apparent, that the Human Ground was first, and is still infected with a multitude of Unequal Pestiferous stinking unclean opposite Qualities and Powers, which never fail to excite and prompt the Inclinations after suitable Meats and Drinks, and a vast number of Heterogenicus Compositions, which have no correspondency with Order, Number, Weight or Measure; whereby many Incurable Maladies have been ingender d and propagated.

It is farther to be noted and considered, that Gluttony and Drunkenness are great Sins against the ever bleised Creator, who has made and created Meats and Drinks in abundance, that are suitable and proper for the Support and Health of Man; has given them freely, and brought 'em to maturity of Persection by his Laws of Order, Number, Weight and Measure: And therefore there can hardly be any greater Evil than to misuse or misapply those Preservers of that precious and most valuable Thing, call'd Life, the last Thing a Man will part with, and then all the Powers of Nature bandy themselves with their

utmost Force against it.

Besides, Drunkenness and Gluttony are Principal Sins and Evils against a Man's own Nature: For who can be intemperate, but does at the same time take up Arms and declare Open War against his own Body and Mind? as is but too visible after all Intemperances: And therefore all Mankind with one Voice condemn Gluttony and Drunkenness, though there are few but are more or less guilty thereof. But this beloved stinking smoaking Companion Tobacco has had strange good Fortue, all other Vices having been arreigned and condemned at the Bar of Temperance, and declared against by open Proclamation in all the Courts of Order and Cleanness; but this Smoaking Quality by its stupifying somniferous Vapours and Intexicating Power has so mightily darken d and eclips'd all the Starry Luminaries of the Human Intellectual Firmament, that instead of being once censur'd or cited as a Criminal, it has got even the most Sober and Religious for its Advocates, has stole away the Affections of most People, and is become their Inward Companion, by joining and confederating with all the Unequal Unclean Qualities both of the Body and Mind. Which Qualities are daily supported and continued by Unclean Foods. So that this biting morofe stinking Weed has a great number of inward unfeen confederating Qualities, otherwise so gross unequal a Thing could never have obtained such Power and Government over all Ages, Sexes, Ranks and Degrees of Men : Old and Young Men, Religious and Irreligious clapping their Hands and giving their Votes for this Darling Smoaking Weed.

But pray tell us, what can more declare the Ignorance Darkness and Depravity of the Age? That Men should spend so much Precious Time and Money too, which many thousands with se-

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Of Covetousness, Violence and Pride. 142 vere hands pinch from the poor needy Wife and Children; and those that can spare it, can scarcely spend it worse or more needlessly. Besides, What an Unnatural Sight is it when a Man enters Ale-houses, Coffee-houses, Taverns, and also Private Families, to fee the Company, even our Sages, Governors and Teachers, fit holding a Long Funnel or Pipe in their Mouths, drawing and pumping in and out the stinking sulphurous contaminated Smoak? endeavouring by their perpetual Strokes of Breath and Air, and the Affifting Power and Vertue of the Fire to draw forth the Inward Unequal Poysonous Juices and Salnitral Qualities, which Qualities are brought down into the Stomach by its Attractive Faculty; and thus Innocent Nature is intruded on and adulterated by a thousand such like Intemperances and Disorders, few or none ever confidering the needfulnels, Vertue, Vice, Agreeableness or Sequels of those New Guests; No, no, Custom is their Warrant, and 'tis that which inclines them to commit this and so many other Outrages against their own Bodies and Minds.

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It is farther to be noted and confidered, That all Unequal Intemperate Things at their first entrance, carry in their Bosom or Center a Key, wherewith they can unlock all the Secret Cabinets of Nature, and, by degrees, find out their Simile, and so join Forces therewith, by a Confederating Power, and Attracting Inclination; and it is from this very Ground and Foundation that Mankind has by Use and Custom made such a vast number of gross unclean stinking unequal Things so familiar with his Nature and Constitution; and does every day more and more with all his Industry, adulterate her Innocent Powers. whenfoever Men are minded for their own particular Interest to advance any Unequal Meats, Drinks

Drinks or Medicines, though they be never for injurious to the Health and Preservation of the Human Nature, to effect those Private Designs, they first christen the Things with Vertuon Names, and attribute to them a great number of Noble Qualifications, whereby Ignorant and Cre. dutous People are imposed upon; and it has principally been by those Methods that Foul Grofs Meats and Drinks, and a fo Poisonnus Medicines have been inunuated, and have obtain'd; the they have no luch Vertuous Properties as the Lying Authors have stamped on them; as is most apparent by their Overations and the Effects they produce. So that Interest, Fancy, Ignorance and Lying have been the Original of most of the numerous Vertues that Ph sicians and others tell you are contained in those Drugs, Herbs, Seed and Grains. But notwithstanding that even Days Experience gives those Mountebanks the lye; yet so sooish are Men, that they believe every Foppish Flattering Spack, both in Meats Drinks and Medicines, when at the same time the Authors believe nothing of it, or have little affile rance themselves, it being in them only a Game ster's Trick to get Money.

Pernicious Things, have had no better Founds tion than Selfish-interest and Lying, back d with Boldness, Impudence and Ignorance; and therefore it no wonder that such a numerous troop of Dises ses start up every Year in the Human Nature, many of which no Doctors nor Medicines can cure, the Seeds thereof being early and timely sown, ever in the Gonception, which sew or none ever consider or mind. So miserable, ignorant and no ked of all Vertue and Wisdom is Mun, and so supply d with the Smooth of his own Funnel and Furnace; but for these, nor no other of his United States.

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leannesses and Intemperances, he sees no Presidents nor Examples either amongst the Splendors of the Heavenly Regions, or the numerous Progeny of the

Earthy Inhabitants.

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In the next place follows a numerous Mob nd mixed Multitude of Uncleau Vermin, Rapacious Beafts, or worse, viz. Abusers of Women. Samesters, Flatterers, House-breakers, High-wayien, Private and Publick Murtherers, Breakers of he Vows of Marriage, Disobedient Sons, Unfaithal Servants; all which have for Governors Coveousness, Pride and Violence. Likewise amongst hose are to be ranked the Undergradunted Artists r Students in the Methods of Hunting Killing and oppressing all the Innocent Inhabitants of the Elerents, many whereof from their Childhood aplying their Time and Thoughts hereto; and f they become but dexterous, they never want Bountiful Master; he that can but wind or low a Horn well before a Company of Two nd Four-legg'd Hounds, being wellcom'd, and hought a fit Companion for the Mighty Nimods, the Violaters of all the Innocent Laws, Orers, Numbers, Weights and Measures of the everleffed Creator. These Thundring Bloody Multudes also are always prompt and ready on very occasion, when Troubles and Ruptures appen in Governments, or whenfoever Prines call them forth, and are well arm'd with invard and outward Principles to perform all maner of Bloody Employments. Also these Savages resently start up whenever the Reins of Governes ent are flacken'd or withdrawn, and are ready vith their Invading Plundering Powers to destroy Men Women and Children without any Mercy or legret, and to ranfack burn and deftroy with as and nuch Inhumanity and Licentiousness, as any ill aid Armies are when they have the Word of K Command

Command from their Generals: All fall Victime to their Heady Boisterous Passions and Tumil tuous Rage. They turn adrift all Admonition and if any one offers to reprove and give Solin Advice, or bid them be modest and moderate he's knock'd on the head for his pains: Nothing sticks to them but horrid Swearing and Blassing mous Discourses, as damning themselves, and the Blood of each other; which is a way of swearing and curfing tinctur'd with all the Poisonous his ces of Hell, and compounded of the Date and Blackest Necromantick Powers of Divided Prin. ciples. Here no account is made of the Great Tremendous Name of the Almighty Creator and Pr. ferver of the World, but they reiterate it in their Prophane Mouths both in jest and earnest, & fpifing and trampling all the amazing and mod wonderful Beauties of the Creation under the

Now is not this aDeplorable and Melanchil Consideration for any understanding prudent distinguishing Man? For when we look to the bottom of the Human Government, and consider the Practices of Men, we shall thereby clearly see that the far greatest part of them have listed themselves into the Regiments of those violet invading domineering unclean intemperate drunk cloudy smoaky suming soul selfful Bloody Powers and Captains, whose Birth and Original are as day and black as their Actions are abominable: Which Disorders diametrically oppose all the Exempla Governments of the Creator both in the Heave and the Earth.

Now from the Dark Practices of those Darin Law-Breakers arises and proceeds a vast number of Tyrannical Inventions and Inferior Oppression tosten'd with the Names of Sport Pastime as Diversion, whereto the Aged bring up and tall Fig Eld ing we

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their Children, wherein they afterwards improve and build mighty Superstructures. This early and timely way of Cultivating the Human Earth, fitting it for higher and bolder Buteberies. The first Initiation is Flinging at Cocks. Fighting with one another, their Fathers and Elders standing by and incouraging them, crying, give him a rifing Stroke, at him again, well done Tom, oh brave Jack, and the like wicked Expressions; and they buy their Children Drums, Swords, &c. Nay we have known fome do this who disown Fighting in heir Doctrine and Preaching: So ignorant of Nature and unthinking are most Parents. lo give their Children feveral other Baits, Examples and Incouragements and that beimes too, as Dogs to Hunt, Horses to Ride, ind Guns to Shoot at every little innoent Bird: So that hardly any poor harmess Creature tho' not at all useful, can ecape their bloody hands, and this is all for Diversion, whilst the innocent Creatures veep and mourn and use all possible means o avoid their violent Pursuits. And these Methods cost great labour expence and vast of time; and therefore the common Edat dat ucation of Youth even amongst those esteemd the better fort, is far worse more malignant nd deprav'd than the despicable Trade of Buthid bers, whatsoever Opinion unthinking short aplan ghted People may have to the contrary: For aves he first Ranks play the Tyrant for Pleasure and port, and spend both Time and Mony which arin hight be imploy'd to honest and vertuous ends; mbe ut the last kill and destroy for Bread and to Mions et a livelihood. And what still looks more delancholy is that the Learned Guides and eachers of the People daily see and behold e an tuto the

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those inhuman Practices and never so much a admonish or declare against them: Nay one of those Cocks and a proportionable piece of Swines Flesh follow'd with some Bumpers of racy Wine agrees as well with their Stomach as with any of the People. Which Burial of the poor Cock in the human Paunches, with a libation of some of the best Juices seems to be something of an amends for the violence offerd him, especially when the dead Body is shelter'd under the long black Gowns and hallow'd Cloaks, and turned or transmuted into human Chyle, and the Chyle to Blood, from Blood to Spirits, from Spirits to Dispositions Inclinations and Defires, and from thence into Words Actions and Practices of Life. This is a noble turning of Qualities or Transmutation of one thing into another, far exceeding all the mystical spagyrical Arts of our Gold-making Philosophers. But let every one observe this, that if the Foods where of Mankind is made and nourish'd be in their Original unclean, and procured by the strokes of Oppression and Violence, the Juices Production and all its Effects are stamped with the same Characters, pass they through never so many of the wonderful Chymical Separations and Operations of Nature; and no Art or Power can divest or obliterate the Original Principles of any Foods or other things be they clean or m clean, but each Thing hides its Key in its cen tral Bosom till it finds out a Consederate, an then it displays its self and Triumphs as having obtained its longed for defires, and joyned an incorporated with ecchoing Qualitys, which unanimously with united Power and innatela dustry advance their own Interest in the huma great Land, giving growth to a vast multitude voracious Desires and turbulent unequal Ind he F

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nations, as we have fufficiently demonstrated in our Writings. But so extremely stupid and blind is Mankind become, that they never confider that there is in all Foods or Drinks strong or fmall, clean or unclean, a fecret fympathetical Energy or Charming Power which never fails to exert its felf and advance its own Government, both in the Body and in all the Invisible Spiritual Propertys: And therefore the more foul gross or unclean any Creature is in its Original Principles, the more it defires a like and suitable Food: This is apparent by all unclean Savages and rapacious Beasts of the Desert. And the like is to be understood in the Human Race, who have made themselves so by Free-Will and Choice; fo that the more Men give themselves to uncleanness, the stronger are their Appetites and Inclinations after such Meats: And for that very reason Swines-Flesh is become such a general and beloved Dish, more indeed amongst Christian than any other Nations. s of This more than ordinary Uncleanness in Meats and Drinks has been principally occasion'd by the Governours and Teachers of the People, any who have not made any distinction between and clean and unclean Foods and Drinks, and so have one other'd in and suffer'd the Unclean Powers to rule in the Free-will; from whence has fprung fuch dire Appetites and fuch a strange unaccen countable variety of violent Inclinations to un-and clean and unequal Meats and Drinks. Therefore vin O ye Governours and Rulers of the Earthyand Globe confider these things, and with a serious whice fedate Pause and Meditation list up your darktell hed Eyes and sully'd Intellects, and behold the
great illuminated Governours of the Upper
de Regions and Beautiful Circles and Chambers of
he Ever-Blessed Creator, and their vast expan-

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ded Orbs and Circumferences, and variety of their Ornamental Shining Complexions. Consider their Methods of Government, and see whether you can find any Examples or Prefidents for fuch a croud of difagreeing violent invading oppressive Methods, whether those great Cælestial Rulers oppress or violate the Rights and Priviledges of their Inferiors, or whether those Superior Patterns make a sport or pastime of Tyranny and to insult over the innocent Law-keepers that obey the Voice and Commands of their Creator in Nature. All look about and fee whether there be any Noise Crouds of Tumultuous Companys of poor na ked helpless People fighting one another, swa ring oppressing and killing, or any House Breakers, Robbers or High-way-Men, offer ing Guns or Swords to your Breafts, command ding with terrible Menaces and blasphemon Swearing the delivery of your Mony, thou People are every way fitted to kill and defroi all that stand in their way. Also see if you can find any nafty unclean Nefts of clowdy Drunkards or roaring Companions in Taverns or Ala Houses, whose Discourses and Communication defile the common Air, braving all the Siles Powers of Heaven with their horrid Swearing and unequal clamorous Outerys. Also see i there be any Hunters, Flingers at Cocks, great or small Ingineers or Dark Mathematical Anish egos to blow up Men by Whole-sale, and tossy per their shatter'd Limbs like Feathers. Also liste if thou canst hear any great or small Gun of stinking Nitre offuse or ecclips the Glory Sove of the Great Luminarys, or whether there is f the any Presidents of Drums, Crys of any Woundry ded, or the Fair Sex stripping the Bodyso hods Slaugh

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slaughter'd Men with the greatest boldnessand mpudence. Also look up again and see wheher there be in those Beautiful Spangled Reions any Stinking Hospitals for the Lame and Wounded, or if their illuminated Circles are edew'd with Blood; look also whether in hose Cælestial Principalities there be any mix-Mob or crouds of People gathered together ublickly Rejoycing, letting off great and mall Guns, roaring and huzzaing, with Drining Healths for the Victorys of their Princes: nd the Leaders and Teachers Singing Te Deum nd Proclaiming Solemn Fasts and Thanksgivings or the Killing and Desolation of thousands of heir Brethren, let the Cause be Ambition or elf-defence, this is the practice of Men. Neiher do these disobedient Subjects ever consider hat the Ever-bleffed Creator is an equal Preerver of all his Works, and that Man in all hings should imitate him, who by the All-wife land of his Providence fends his fructifying lews and affifting Powers in Equality.

Now note farther, that if the Human Go-Alex ernours cannot fetch or find in the Governents of the Almighty in the Heavens above transfer Earth beneath, or amongst all the infinitely umerous Inhabitants of both, any Prefidents r Examples for their violent practices, then ney are all Bastard and Illegitimate Children, egotten by the violent divided contentions of perations of the Free-Will on the envious his pightful Powers and dark gross unclean Principles in the Hearts and Souls of Men. Confiof er farther the abstruse Orders and pecutian on Sovernments of the vast numbers of Creatures to the Earthy Globe, and see if thou canst find my of those violent invented artificial Menods of Oppression amongst the strongest

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Armed Creatures, as Lions, Bears, Bulls, Horfe and the like, what Snares or Inventions have any of those brought into the World that might be an Example to thee? No, no, those Creatures tho' they are every way furnishi with Superior Qualifications both of Strength and Arms, yet they feldom make any use there of against Men unless forced by some extraor. dinary Violence offer'd them; and their Fight amongst themselves are for the most partequal that is, one to one; they are never known to chuse Captains or to beat up Drums, or call thousands together to Invade and Plunder their Neighbouring Fellow-Creatures. Seeing then that those Violaters of the Laws both of Head ven and Earth can find no Presidents or Examples neither from the Exalted Powers and Illaminated Governments above, nor from the Methods of the Inhabitants of the four Great Worlds, whose Multitudes are beyond Huma Whence then is it that Mankind de Number. rives his Authority for his Covetousness, Violena and Pride, feeing that all the amazing wonder ful Beings and Exalted Preserving Powers bow before the still Voice and Commands of the Ever-bleised Creator, and never fail of observing the Ecchoing Charming Tones of Order and Equality: And tho' their Ornaments Beautys and Descants be innumerable, yet they never exceed the Bounds of their proper and natural Keys or Circumferences, viz. Number, Weight and Measure: And the greater they are in their se spective Principalitys, the more Universally they Communicate their illuminating warming thining fructifying Vertues to all their Undergrade ated Subjects, without any Grumbling, Repining or Covetousness, but all is perform d with an amawing bush, as from a freely Resign'd Will and di-1 poted

posed Inclination in an eccboing harmonious Equality. And therefore in those vast expanded Governments and Luminary Circles there are no rude loud rough jarring unequal contentious Noises. no Hallowing nor Outragious Crying, fall on, The day's ours, pursue 'em, give no Quarter ; which growing Evils are strangely exalted and manag'd by those Governours of the Human Race, Covetousness, Violence and Pride. But those Exalted Beautys the Luminarys of Heaven are the true Originals after whose Pattern Man should frame his Government, otherwise it can never stand, by howsoever cunning Politicians it may be contrived. Order Number Weight and Meafare must be the Foundation, or there can never be a right Ecchoing and Agreement, but all the Branches or Descants will be like the Sounds of an Untun'd Instrument, or the Strokes of an unskill'd Person thereon, all Jarring Disharmonious and in Difunion, or like the unpolish'd croud of Violent People before spoken of. And for this cause those who get into high Stations and great Places where they are as it were uncontroulable, encrease in Domineering and Infulting so that all that are under them, approach them or have to do with them, feel the malign influences of their unequal violent proud covetous disunited Principles, and they turn and transmute all the Riches and Beautys both of Nature and Art, using them as so many Aids and Auxiliarys to bring their lofty Aims and wicked Purpofes to pass: Never so much as considering or casting their Eyes up to Heaven to contemplate the Order thereof, or taking any notice of the Methods of Nature in the Inferior Creatures of the Earth, but ride on Whip and Spur in the Chariots of Pride and Violence. And these Gentlemen never want Disciples, Scouts, Slaves and Run-

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Runners, who are always ready to execute their Commands of Oppression through the fault of the general Education of Youth, for most Parents by Custom Tradition and ignorant Ways and Methods, unthinkingly bring up and Tutor their Children in all the leffer inferior Vio. lences and Oppressions: So that those Invading Venomous Seeds being fown fo early, the Human Magazines or Store-Houses are compleatly furnish'd with those violent Qualifications. If this were not fo, fuch Numbers would not at the beat of a Drum haftily start up and betake themselves to the Arts of Killing and Human Butchery, when they have no necessity for it, nor Animosity or Contention with the Persons; and by the Trade are oblig'd to undergo the most miserable Fatigues, and are sure of no other rewards than Hunger, Cold, Travel, Broken-Bones, and at last an untimely Death, call'd the Bed of Honour, to incourage violent ignorant Fools. This fort of Honour is Pale-fac'd and Meager, attended with Groans, Sighs and intolerable Anguish both to the Mind and Body, and under its best Complexion is dark and melancholy. Therefore Confider O Man with thy felf, and ferioully contemplate the vifible Governments of the Creator; look round about thee and fee if thou canst find any Creature like thy self, or that acts in any degree so præposterously as thou. ye Great Men and Governours of the World, confider the Caleftial Powers who do not exert their Talents for the perpetrating any kind of Violence, but the Greater those Heavenly Governours are, the Greater and more Universal, Warming, Charming, Restoring, Reviving and Preserving are all their Actings. They never forget nor fail to convey their influencial Rays and Beams of Light and Vertue to all Corners of the World, leaving

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ing none of their Subjects unvisited: Their Charitable Hands are always at Work for the good of them all, and they are equal in their Bounteous Distributions and Joyful Gifts. Is not this and much more manifest in the Great Governour call'd the Sun, whose vast Body Shines upon half the Globe of Earth and Water at once, and by his amazing and most wonderful illuminated Power, penetrates into the Center of all Creatures, and by the Order and Laws of the Eternal Fountain of Number Weight and Measure, freely Communicates his Vertues, illustrious Rays and reviving Beams of Light, even to the lowest and most inferior Beings and Creatures, never crying out, hang 'em, knock 'em o'th' head, they are good for nothing, as the Custom of Men is, when they cannot Eat or use them to perform their Drudgery, violent Services and Slaverys: No, no, his Splendor and Shining Light is Univerfally Equal, fo that no Creature can complain of any partial dealing, those of the lowest degree being as well supply'd with his Benefits as the greatest Potentates upon Earth. Neither doth this great Power and illuminated Governour, nor any ct the leffer subjected Luminarys at any time deviate from their first Original Laws of Order, Number, Weight and Measure; and therefore there is no torgetfulness or neglect in their Governments, but all goes on in a fedate, filent ecchoing sympathetical Chain of united agreeing Vertues and Powers, being exact in all their Motions, Rifings, Settings, Configurations and Influences, whereby they maintain, govern and equally preserve all Creatures according to the Command of the Soveraign Providencial Hand, changing Times and Seasons, Heat and Gold: And also by the secret Energy and invisible

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ble Spiritual Power placed in them by the Great Father of all Beings, and by their influencial Vertues and magick Operations they keep in or. der the devouring Power of the Fire, turbulent Operations of the Air and the violent Inundations of the Water are hereby Bounded, 10 that the unequal Operations and Outrages of those Elements destroy not the Creatures or Fruits of the Earth; and the dark heavy Body of the Earth is hereby fixed inliven'd and impregnated. So that their Government is so exact central penetrating and preserving, that every Thing and Creature participates feels and talks the good Vertues thereof. And as the All-wife Creator has endued those Splendid Powers with such preserve ving Qualifications, they therefore are the Pattern which the Human Governours ought above all things to consider follow and imitate; and according thereto to ground all their Orden Laws and Methods: For a Governour is as much as to say a Preserver of all Creatures, his Subjects and all under him, and not a Tyrant as the World now generally goes. And as the Superior Prince or Go vernour is tyrannical or false in his Trust, such will be the Sub-Governours and Inferior Officers even to the meanest; and the same Methods and Disorders will run through all private Familys, even as when the Head is Distemper'd the whole Body is out of Tune: So all the Members that make up the Body Politick, partake of the Poyson and are infected as well as feel the Stings of the Misconduct and Coveton Violent Proud Insulting Oppressive Methods of their Great Men: So that an Inundation of incurable Maladies has overfpread most Nations; and into whatloever Company one comes, they shall be sure to see or hear of Disorders in abundance, Those Sublime Patterns of Order,

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Come on ye Great Governours of the World. viz. Covetousness Violence and Pride; notwithflanding we have had here fuch a free Converfation together, yet are still ignorant of the places of your Nativity; Sure they are some vast expanded Regions invisible to all the known manifested Worlds or Beings, and not so smal or narrow a Compais as the Human Body is, feeing that the fruitful Breasts and milky bedewing clean Juices of the numerous Herds, and all the clean inspiring nutrimental Foods made of Fruits Grains Seeds and Herbs cannnot give content to your rapacious Paunches and extravagant Appetites: Neither are the large Circles of Land, Flax nor all the other productions thereof, nor the fost fine Wool of the Innocent Flocks sufficient to cloth your Backs : Nor the Mineral Kingdoms, viz. the Seven Metals to furnish you with Utensils, nor the most Splendid and Exalted of them to inrich your Treasurys to your desire, nor all natural and artificial Beautys to Trim and Dress you, nor a Hundred Thousand of your own Human-kind in whom all suitable Qualifications lie in Ambush ready to start up at the Word of. Command capable to fulfil your Lusts. will therefore once more lead you through all the expanded illuminated Regions and great Circumferences of the Illustrious Luminarys and all the Off-Spring thereof, the Undergraduated Creatures, and see whether you can find the Countrys of your Birth. Consider the Beauty and Splendor of the Sublime Governments, their mutual Correspondency, Ecchoing and Sympathetical Agreement amongst themselves, look into every Circle and Orb and see whether you can find any Dark Power like your felves. Also hearken

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diligently with your untun'd Ears if you can hear any Drums beating, any Alarms, noise of Armed Troops, Groans of Wounded Dying Men, thundring Cracks of great or small Guns, or any of the Caleftial Powers darkned with the Smoak of Stinking Powder fir'd by Neighbou. ring Luminarys: Also see whether the Greate Princes and Potentates Oppress or Violate the Right and Priviledges of the Lesser, despoil them & their Government, Beautys, Splendours and Pro pertys, and therewith feed their own Luft, Passions and insulting unbounded Thoughts and Imaginations. Also see or hear if you can! there be any buftling Diforders amongst those Chrystalline Governments, or any slothful drugken drowly dos'd Smoakers that neglect their Business, or if there be any Forts or Fortification ons, or any Centinells crying out who's there, what are you, or any Captains or Officers to carry on Bloody Designs, any Cities Besieg'd by Neighbouring Potentates, Burnt or Sack'd, or any taking of Prisoners and carrying away Captives, Also look into the Calestial Choirs if there be any Teachers Preaching up Fighting, and incouraging to Arms, or giving the Universal Father and Maker of the World, who is an equal Preserver of all his Creatures, all being the Work of his Hands, Thanks for a Victory and the Killing some Thousands of their Own-kind in a Quarrel whereof the Original perhaps was little else but Covetousness Pride and Violence. No, no, there are no fuch Outrages amongst those Sublime Governments: The great Governours of those Regions or their Inferiors or Subjects being never Drunk with the Celebrated Juices of the Grape, nor their Stomachs over-charg'd with the Flesh and Blood of their innocent Inferiors, and therefore they are free from Difeafes. Look amongit

Of Covetousness, Violence and Pride. 159 amongst those Heavenly Inhabitants and see if you can find any of them groaning under Feavers, Palfys or the terrible Pains of the Gout, Stone or Gravel, or languishing under Consumptions, Cancerons Humours, Leprens Mangy Difeases, or any other Maladies. No, no, their Health, Beauty and Vigour is uninterrupted, and the Oil of their Lamps pure that their Light never goes out, but their shining lustre continues for ever, like that of the Great Governour and Father of the Leffer Lights, the Sun. Number, Weight and Measure are their Eternal Guides, Supports and Preservers : So that tho' their Circumferences, Orbs and Circles are many degrees bigger than the whole Globe of Earth and Water, nevertheless they all walk hand in hand, keep their constant steddy motions, never forget to rife or lose their way, but all keep time and place with an Universal Ecchoing Correspondency, and their Ornamental Beautys and Descanting Vertues are all Agreeing and Harmonicus: Wherein they are imitated by the several Branches of that Great Illuminating and Demonstrative Science the Mathematicks, for that Name it justly Challenges, its Birth being more Heavenly than Earthy, more especially that inspired Branch of Musick. which alone speaks the Magick Vertues of Harmony. It is therefore a most melancholy Confideration, that this Heavenly Noble Preserving Science of the Mathematicks, the only Support and Ornament Mankind has left, should be prostituted and made use of to effect so many cruel bloody Evils, how deprav'd must Man be who thus applys that Great Science which enobles him more than any other thing, and by its Principles being effentially contained in himself, shews his Original to be indeed Divine, and by which he can work fuch Wonders, tho' but a

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few of the Parts thereof are known unto him, in Comparison of what are unknown. Num. ber, Weight and Measure, as amongst the Origin nal Patterns, the Exalted Luminarys of Heaven is here the Rule: And all the Imployments and Trades from whence Mankind is supply'd with his Conveniencys and Ornaments, even from the Plow-Man to the Mysteries of Navigation, have some Marks and Characters of this Stupendion Science: But through the frange depravity of Mankind, Covetousness Violence and Pride have made it the Tool and Grand Engine to bring about their borrid Purposes; there having been some in all Ages Industrious to find out the Dark Side and to separate and divide the Bases from the Trebles as it were, by a forcible fiery Chymical Artis from whence have arisen the many destructive Instruments, Weapons and Arts of War, their Gentlemen never medling with or undertaking any thing, but they presently divide the Using form Principles and extract the Venoms and Poylons Now feeing we eannot find out any Examples in the Lofty Illuminated Orderly Calestial Govern ments, we will descend to our Dark Earthy Colly and the numerous Inhabitants thereof, and fee il we find there any of the Family of those great Potentates. Let us first examine the Flocks and Herds, whose Variety and Numbers are vastly great, and their Nature Inclinations Practices and Complexions infinitely different. But is there any fuch thing as Coveton [nefs Violence or Pride found amongst them? Do they Arm themselves with the Weapons of War and Destruction, cut off or destroy such of their own kind as would partake with them, or do they use any unlawful means to obtain the Beautys of Art or Nature, wherewith to Cloth Cover and Adorn themselves! No, no, they have no fuch Monopolizing Inclina-

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Of Covetousness, Violence and Pride. 161 tions, but all wear the Liverys of their Maker, Eat at one Table or Pasture and Drink of one Cup, and their Dwellings are all alike, large spacious Fields whose Superstructures are Losty and Towering. Here are no Rutchers, Swords Bombs Guns or Stinking Nitre, nor any dark black Arts of Violence, Covetousness and Pride: But they all imitate the Governments of he Sublime Powers, keeping exact Times and Seasons both in their Conceptions and Births; heir Natural Indwelling Chastity preserves them and their Off-Spring, and they never fail to inail this and all their other good Propertys on heir Children. And the Winged Volatile Troops f the vast expanded airy Plains do likewise oberve those Heavenly Illuminated Lawgivers and Eternal Patterns of Order Number and Measure, nd they intail their Methods and Abilitys on heir Off-Spring for ever, fo that they have no 5on ced of Schools or Tutors for Education, or to each their Young the way they are to walk in, Seal Real *di hey all successively keeping their Original Laws ba nd performing them to the highest degree: M Thereas Mankind by this disorderly Method if f Life renounces all Order, Number Weight and deafure; for which cause neither publick Goary ida ernments nor private Familys can long withstand lyd ne Invasions of the insulting violent proud ndo ofty rending Powers of Pride Covetousness and n ya iolence. Disorder always begets Disorder, but rder Number Weight and Measure are the Sinews nd d th } f Health Strength and Soundness, and for this suse those three rough Governours of Mankind 01 21:0 ould never Sow amongst the strict Undergravates those numerous Diseases whereof the ful uman Bodys bear fuch a plentiful Crop. Here ure, he Children die not with the Fits of the Choes: 114 ck, Griping Pains, Convulsions or Consumptions, ms,

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neither do the Older fort lie roaring and crying out with the Gout Stone Pox and a hundred other racking Diseases wherewith Men are devoured. What Diseases they are incident to are Originally owing to the Management and severe Slaverys of their Tyrannical Masters of the Human Race.

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So that it is most apparent that Covetoufneli Violence or Pride cannot pretend to have any Ex. amples or Presidents either in the Illuminated Heavenly Governments, or amongst any of the vast Company of the Undergraduated Creatures; therefore must elsewhere seek the place of their Birth, viz. amongst the Self-ful divided Proper. tys; where the Seven Grand Numbers Figures and Powers keep no Order, and the Descants are Diffolute and without any Composition, all rising up with an invading domineering rapid tumul tuous Motion, like that of the Sons of Violena ingag'd in the Smoaking of Stinking Nitre and Thunder Claps of Guns, every Property taking their Turns of Ruling in this divided Government: One is Covetous, another Proud, another Violent, another Envious, and the like; fother there is no Correspondency, Ecchoing Union or Equality, but all is divided and dissonant and the Complexion of each as grim as Hell Here it is that those Grand Potentates are hatch and from them again have iffu'd the defigning cunning crafty Politicks, whereon most Governments are founded, whence it is that what wa goodAdvice to day is bad the next, and what wa built up one day must be pull'd down to mor This is the beginning, and the ends War Blood and the most dreadful Calamities for the beginning always finds the end, and that be bad the conclusion can be no better whatever the Unthinking may imagine to the

contrary. So that those Insulting Violent Proud Covetous Qualitys having no relation to the true Original Patterns, the Governments of the Exalted Luminarys of Heaven, nor no Examples or Presidents from the Laws or Practices of the infinite Numbers of Undergraduated Creatures or Children of the sour Great Worlds: It is then clear that their Birth is Spurious, and that they are hatched and begotten from the dark Cells of Selfish Human Craft and Policy, where the Genius of Men and their Mathematical Ingenuitys are imploy'd to invent Destructive Arts.

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We now having detected the baseness of the Birth of those Insulting Powers, must know how they ground their unbounded Authority. Come on then thou Principal Lord of the World call'd Covetousnes: Discover thy self and let us fee if thy Stomach need the Numerous Herds Flocks and Troops of Oxen, Sheep and airy Inhabitants, and Musitians at each Meal. that the Wooll of Thousands of Sheep and the arge Tracts of Land bearing fine Flax cannot content thee for thy Covering? Will not ten or 12 Yards of Linnen and Woollen Cloath thee, Quart of Milk and one peny-worth of Bread make thee a good Meal, and a Pint of Beer Ale Wine or Water sufficiently bedew Nature? that those great Wants proceed from the oving unstable dark magick disorderly contracting ovetous disuniform self-ful Powers, Corruption of he Will and Confusion of the Intellects, which s the Foundation of all the Misery Dissatisfation and Discontent Mankind labours under. for whatfoever he atchieves by force of Arms r obtains by any other ways or means, yet ill he is never the nearer to Union or the Haen of Content, but most what the further off; or having broken through all the Laws Orders

Numbers Weights and Measures of the Ever-bles. sed Creater, their Wants still encrease, there

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being no end then of their Desires.

Next comes on the Heir and terrible Agent of the last mention'd Lord, call'd for his Pra-&ices Violence, the Ring-leader and Captain of all the Moss-Troopers and Mob of Ruffians, who tho' he gives and bears for Coats of Arms the Images of the Rapacious Beafts of the Defan, yet he Builds upon no Foundations or Principles. as we shall presently make appear. For divest thy felf of all Foreign Aids O Man, and what canft thou do? Look about thee from the Center around the Circumference of thy small Circle; Hast thou the Pointed Teeth of Lyons, the Paws of Bears, the strong Legs of Horfi, the Horns of Bulls, or the ravenous Mouth of the Tyger? No, no, thou haft no Instruments of Cruelty given thee, and therefore may's conclude the Ever-Bleffed Creator design d thee for no fuch Purposes or Exercises, but to be meek and clean thy felf, and to be a gentle and peaceable Governour over the Creatures Consider that thou canst not so much as defend thy felf from the Snarling or Biting of a Dog unless thou betakest thy self to Foreign Auxiliarys, and that thou hast no Offensive Weapons, but Art unfitted in every degree for the Work and Practices of Violence and Oppression. The Herolds Office gives thee the Images of the Beafts of Prey for thy Badge, whereby thou blind!y thinkest thy self Honour'd, when thou art not able to withstand the weakest of them Is it then only thy own kind that thou art to destroy? Is it for killing thy own kind that thou takest for thy Arms the Images of the Realts? Do the Lyons of Africk gather them telves together to attack those of Asia? If the thou

Of Covetousness, Violence and Pride. 165 thou canst not withstand the meanest of those Creatures, and fince they make no War one up-

on one another, for what Reason takest thou their Images for thy Bearings? Cease then the purfuit of those Human Butcheries, lest thou be banished the presence of all that is good. By thy Creation thou are forbid those Practices of

Blood, and in the Paths of Peace and Innocency thou wilt find Peace here and hereaf-

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ter. Next follows Pride, that aftonishing Gentleman, whom all the Beauties showr'd down from Heaven, and the Art of all the Beautifiers of the Earth can never fatisfie. Strip thy felf of all Foreign Ornaments, and let us see thee in thy Natural Complexion, that we may know why thou valuest thy self at that rate, and so despisest all others. Come rush naked into that Crowd of Ruffians, the Sons of Violence last mention'd, and let us fee if thou haft any Native Marks of Eminence, by which thou may'ft be distinguished, or art any way exalted. Poor Wietch ! nothing but a poor naked weak despicable Creature appears, all's vanish d and gone, and he's even asham'd of himself. See then the vileness and deformity of those Monsters, those Three Great Governors of the World. Of Covetoufres, whele festless unbounded Desires are not to be contented. Of Violence, that perpetual Disturber of the Peace and Well-being of all the Creation; neither can all the Beauties both of Nature and Art satisfie the Proud.

Once more for the universal good and peace once more for the universal good and part to be Mankind, I intreat you to look into your own that Natural Powers, Strength and Weakness. Are any of the Off-spring of the Undergraduates so help-them els, and every way weak and unsurnished of the Natural and Apt Faculties as the Children of the thou

Human

Human Race. The Little Ones of all the Ule. ful Inferior Animals, as fo on as they have found out the Mother's Breast, dance, caper, and are beautiful in their Natural Drefs; which through the Preserving Word of Power of the Creator is renewed every year, and are afflicted with no Fits, Pains or Sickness, but live peaceably and contentedly together, unanimously observing their Great Law of Number, Weight and Meafure: Whereas one half of the Human Off- spring either perish under the Unnatural Methods of their Nurses and Mothers, or are tortured by fome Miserable Diseases derived from thence and their own future Intemperances; and others ferve to cut thir own Kind to pieces, whenever

they have the Word of Command.

Also look again upon the Naked Body, which cannot be supported 24 Hours without a Fresh Supply, or appear in the Glorious Light of the Sun, to perform any Action or Thing without being incircled in a little Hole, Cell or Bed strip'd of all Foreign Beauty, where half our Time is spent in the Night of Forgetfulness And is not the Belly to be daily empty'd once or twice, to preserve it in due plight, of Stime ing Excrementious Matter, even the foulest of all Creatures. So naked and needy is this Van Flutterring Noisy Creature, that fets the whole World on fire with his Mad Pranks and Outrages, flaughtering thousands of Innocent Creature to fatisfie his Lust, and fill his greedy Paunch when more harmless Food, that is, such as might be obtain'd without those Strokes of Violena, would far better supply his Necessities; and in this Work thousands are employ'd: and fill more are at work to cover his Unfeather Back: And when all is done, he has not one Minute from the Birth to the Grave that he can

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call a fure Inheritance; and during all his Course he is attended with a vast number of Diseases ready to swallow him up, neither does he know this Hour what Accident or Trouble shall befal him the next. So that Mankind is inclosed in a Narrow Circle of Dark and Melancholy Circumstances, Innumerable Vexations, Diseases, Weaknesses, Troubles and Disappointments. The Miseries are already great enough without their being heightned and aggravated by the Stings of the Covetous Armed Proud Insulting Powers.

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But Mankind seems altogether insensible of this; for if they were not, how could they list themselves under the Banners of those Tyrannical Masters, and voluntarily take upon them their Burthens, when they are necessarily otherwise exposed to such Vexations, as so far diminish the Pleasures of Life, that no Wise Men are fond of their Pilgrimage in this World, they find it so painful, and so many Mortifications therein.

But the Sons of Violence of all others feem the nost foolish and extravagant; for pray tell us what delight or pleasure you can have in the loud Turbulent Unequal Noises of Horses, Drums and Trumpets, the roaring and thundring of Great and Small Guns, Flashes of Lightning nd Clouds of Smoak proceeding from Stinking Nitre; the whistling of Leaden and Iron Bullets, nd the Ranting Menacing Commands of Officers; he Miserable and Dolorous Sighs, Mournful Groans nd Cries of Wounded Expiring Souls, whose ain Misery and Intolerable Torments urge hem eagerly to wish what at all other times all reatures flee, Grim Death; here they implore he kind Affistance of all who approach to dipatch them; the whole Scene is Death and laughter; the Earth is drench d with Blood, and L 4

the Air it self is terrible, by repeating the Sight of Perishing Mortals: So dreadful is the Spectack to the whole Frame of Innocent Peaceable Nature; Horses being flain, and their Riders trampled under foot; the Dead stript and left naked, and the whole Spot strew'd with the Limbs and Bloody Slaughter'd Bodies of that Noble Creature the Image of the Great Creator, who wills the preservation of all his Works. At other times your Beds are the Cold Wet Ground, where your Natural Rest is frequently disturb'd by Alarms and Frightful Noises, and then rouz'd up to long Marches through Heat, Wet and Cold over Lakes, Bogs, Rivers and Rough Craggy Mountains, labouring all the way under Hunger and Thirst, and perhaps attacked, beaten, wounded and taken Prisoners. Thus you are furrounded with Blackness, Darkness and thick coming Mileries and Sorrows on all Hands, you are purfued with the Curfes and Imprecations of all your Landlords where you quarter, and an continually tofs'd into Hell by the Hearty Will es of the Poor People, whom you eat up and plus der, firing their Habitations, ravishing Matrois Deflowing Virgins, revelling drinking and even damning your own Seuls; and yet even at those times are afraid to be destroy'd by the Sharper Swords of other Sons of Violence, called your Enemies. This you call living at discret-

This being Matter of Fact, pray tell us whe ther you think such a Life is well pleasing to the Moder and Equal Preserver of all Creatures? of does it afford you Health of Body, or Content of Mind? What Examples can you product for this your Killing Employment and Arbitras Government of the Sword? What! are you at this beed then as at the fight of an Enemy? You

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Covetons Violent and Lofty Powers, can you plead not guilty. You fee all the Laws both of Heaven and Earth, and all the Illuminated Wonderful Beings in both give their Testimonies against you; and they are Living Witnesses, whose Authorities no Man can withstand, or question their Credibility. You can bring no Presidents, nor shew any Patterns for your forementioned Practices from the Orders and Laws of the Ever-Bleffed Creator, either in the Caleftial or Terrestrial Governments, as is proved before. Your Practices, you fay, are of old date, and you follow the Steps of your Fore-fathers, fuch as Esau, Nimrod, Alexander, Tamberlain, and the like; who were all Noble Personages, the Great Governours of the World, who are celebrated in all Histories, and extolled as the Gods and Heroes of their Times: But how does that justifie you against the Testimonies of the forementioned Witnesses, who speak forth the Will of God, as it were, viva voce. Your Trade is indeed old, and thrives fo well, that no doubt but the Captains of all Ages will be extoll'd fo long as the Divided Power rules, and the Sword prevails; as it will always do, whilst Parents by their Methods of Education, instil, as it were, the love of Arms as they do, and the Learned Teachers and Prophets of all Nations (shutting their Eyes and Ears against the Evidence of our Witnesses) authorize all those Bloody Tragedies and Violent Outrages.

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Another Principal Prop whereof, is the Honcurs and Rewards Princes confer, and the Indulgences and Tolerations allowed to those Heady Sons of the Rough Powers, together with the Liberty and Practice of all kinds of Licenticusness and Intemperance. Those have been the Magnets or

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oned Practices.

And now methinks I hearthofe Ruftling Pow, ers and Furious Warriers acknowledge the Truth hereof; methinks I hear them fay, We are guilty, we have never considered the Laws of the Crea. tor, nor those Living Testimonies, Examples and Presidents of the Calestial and Terrestial Governments, and their Exact Orders, Numbers, Weights and Measures; and if you had not put us in the way, and To plainly expos'd them to our view, we could never have believ'd that the Invading Power of the Sword had been any invasion on the Laws of our Creator; but this being clearly proved by such Undeniable Evidence, we submit and are ready to disarm our selves and quit our Trade of Violence, if you can but tell us how we shall get our Bread peaceably and honestly.

Come on then, unite your Powers, and lay aside your Weapons of War, and we will shew a Method by which you may not only get your Bread, but become thereby True Worshippers of the Ever-blessed Creator, and conform to his Laws, which preserve all the due Observers

thereof, viz.

First, Retire within your selves, and turn the Might and Power of the Primum Mobile, your Free Unbounded Will inwards, and with submission, and a silent Pause of Meditation consider, that the Grand Principles, Powers and Spiritual Qualifications incircled in your own Human World contain the True Nature Propertys and Qualitys of all Corporeal and Incorporeal Things; here you will discover whence all the Splendid Ornaments, and Illustrious Beauties both of Heaven and Earth have taken their Original Birth; and in this Self-Meditation you will quickly find out and distinguish the Holy Son's Power, called the Voice

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Voice of Wisdom, or the Light that shines in every Man's Heart, which the Ever-bleffed Creator has placed in the Center of a Man's Self, as a Guide to conduct and steer the Human Vessel through the Tempestuous Waves and Invading Stormy Violent Powers of this World. whatfoever any may imagine to the contrary, this Inward Power of the Son being understood and distinguished, and the Will subjected thereto will direct and lead the Human Vessel to the Haven of Peace and Safety. Even as by the Great Illuminated Powers of Heaven, those skilled in Marine Affairs make their designed Port; or as the Outward Sun his Glorious Light and Illustrious Beams directs and guides every Man in the Actions and Business of his Life. Which Great Governor and Illuminated Power is exact and true in all his Operations and Directions. like is to be understood of this Internal Guide or Voice of Wisdom, which is always prompt and ready to teach and direct the Inward Intellectual Powers and Principles, which are the Foundations and Original of all Outward Sciences, Arts and other Beautifying Ingenuities: And therefore without this Shining Illustrious Power of the Mind, no Man can be inwardly dress d. beautify'd or illuminated, no more than Common Earth, Sand, Red-led and Ashes can be exalted into that Luminous Body, called Glass, without Fire and the Skill of the Artist.

The first True Step then towards Regeneration Temperance, Cleanness Order Number Weight and Measure is to distinguish and subject the Will to this Indwelling Voice, which never fails of conducting her Obedient Children in the Paths of Wisdom. Then Innocent Employments are the aim; then they consider and contemplate their own Mansions, and at the same time consult and

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look up to the Heavenly Regions, and the Illu. minated Powers therein, which are all wonder ful and amazing when we confider the Exact. ness of their Government and Operations, their Circular Motions, Rilings, Settings and Conf. gurations, changing Times and Seafons, and performing Things most wonderful, and beyond all Human Comprehension. Number, Weight and Measure is their Law and Rule which they exactly observe. These are the Presidents, Par. terns and Examples to which Mankind ought to have an especial regard whereby to direct and steer his Course in the Government and Actions of his Life, and what soever is not built on Mathematical Principles like theirs, can never be fleddy: No Policy or Subtility can uphold them, but they must needs tumble and fall into Confusion; as we have shewed in other places. Now when any Man through the Powerful Influences of this Internal Sun and Director has purged his own Regions, and that the Light of his own Horizon is not eclipsed, then there will be no difficulty for him to obtain the Conveniences of Life by honest, plain and easie Means; for it is a certain Rule or Maxim, that he who by the Power and Energy of the Illuminating Voice of Wisdom dresses and beautifies his own House, has thereby actually obtained a certain Power and Government over all outward Ornaments and Beauties, they all prostrate themselves at his Feet; that is, Life is made easie, the Conveniences thereof familiar, and they are received with due thankfulnets, and the Employments that procure them are as pleasant. So infinitely beneficial is the Knowledge of the Bleffed-Creator in a Man's Self.

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Go home therefore to your Rural Habitations, live with your Wives, instruct your Children in Vertue by your own Examples, teach them all uteful Arts and Sciences; restrain them from all fuch as border on, or lead to Violence, Oppression or Uncleanness, have always in your Thoughts Number, Weight and Measure. Where they are observed, there is no room for Violence or Deformity; all Good Qualifications, Excellences and Ecchoing Vertues are contained within their Circle. Keep your Eyes steddy on the Heavenly Governors, and carefully observe their Methods: Then descend and consider the Undergraduated Animals, how close they keep to thei: Orders, Laws, Numbers, Weights and Measures, and how they are preserved, and their Lives made easie thereby. Also consider how careful each Creature is to preserve its Offspring, and how exact they are in their Occonomy.

The Three Great Governing Powers here treated of have no being among them, but all live peaceably together in a fedate filent or-

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Let part of your Time be spent in these and the like Meditations, and then you can neither want Conveniencies for the support of Life, nor Business to employ all your Time. The Good Properties have a Secret Power and Energy to attract and draw sorth the Virtue out of all Things, to strengthen and advance themselves; and the Evil Properties have the like Power: And therefore all men ought to consider the Properties and Qualities of the Things they communicate with, and join themselves to. Consider likewise what a large Field you have to employ your selves in; where, if you have a right Knowledge of the Creator in your selves.

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felves, live in his fear; and fee with a distinguishing Eye you may every where be happy The Earth is ready to give forth her Treasures with a Liberal Hand; to nourish all forts of Cattel and Winged-Foul, who pay a continua Homage to their Governors. The Wood Mil. ficians falute them with their early Charming Tones and Melodious Voices, finging Anthems to the Ever-bleffed Creator in the Suburbs of Heaven, whose Ecchoing Charming Powers are received by Simile. The Innocent Herds of Cows present Man twice a day with their No. ble Nutrimental Comfortable Milky Liquor: the Innocent Flocks of Sheep bow before you in all friendliness, and present you with their fine fost Wool; and the noble Creature the Horse is ready to affist you in all your Labours, to carry you on all your Errands, and to be manag'd and disposed of as your Business may require. The Ox is at the Plowman's Service and Command, and willingly fubmits his strong Neck to the Yoak to draw your Burthens of plow the Earth, that it may reward your Labours with a plentious Crop of Corn, the prin-The Trees afford you cipal Support of Man. Noble Fruits of various kinds, and fragrant Herbs, and beautiful Flowers are given to you in abundance, as well to feed you, as pleafe your Senses with their Odoriferous Smells and Paradifiacal Colours and Gayeties; and has not the Creator essentially incircled in you a Mathematical Genius, and the Principles of all Sciences and Arts. O how depraved then is Man! that amidst this Diversity of Business, and such a Throng of Innocent Employments, can either be idle, or betake himself to Arms andthe Trade of War and Destruction. The Bountiful Hand of Providence you see has made it easie to you to get a Comfortable Subliffance, if you be not awanting

Of Covetousness, Violence and Pride. 175 awanting to your felves by Honest Means. How is it then that you can expose your Lives? Weigh sedately even you that were the most needy and miserable before you betook your selves to Arms, whether you have better'd your felves thereby; if all the Noble Faculties of your Minds be not extinguished and totally depraved, you must needs grant that you are more miserable now. You plainly confess it, do you not defert, on all occasions, at the peril of your Lives? would not most of you desert could you do it with fafety? And would not all the rest wish for Peace to morrow, were it not that they fear to be disbanded, and to have an end put to their Licentieusness. And those last, are they not by the Universal Judgment of all Mankind deemed the Vilest Wretches on the Earth; See then the Misery and Wickedness of the Course of Life you have chosen; how easie the Bounteous Hand of Providence has made it for you to be happy by being innocent: Confider the Liberalities and Rewards Heaven showers down on the Industrious Tillers of the Earth, the variety of Trades and Innocent Employments the Creator has fitted you for, and lodged in your Breafts, by any of which you are fure of getting a Comfortable Subfistance, through a due managment of your felves: Consider these Things, and withdraw your Minds from the Dark Magick Cells of Violence and Oppression, and then through the Energy of the Divine Gifts and Paradisiacal Endowments stamped upon you, you will discern that the Paths of Peace sympathise with the Heavenly Nature, and then you will be able truly to praise and magnifie the Lord.

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Natural Rationality

RELIGION and WORSHIP

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Inferior Animals, viz.

Reason, Religion, and the Worship of the Everblessed and Adorable Creator, are the Fruits and Superstructures, are built and grow upon the Exalted Illuminated Trees of Order, Numter, Weight and Measure; which being duly considered distinguished and understood, it will be more than apparently manifest, that the Inserior Animals have and are endued both with

Reason and Religion.

Mankind cannot but grant, that the keeping obeying and living within the Limits and Boundaries of the Laws of our Ever-blessed Creator is both Religious and Rational, because such Practices are preserving, and most like the Grand Maker and Father of the World. And therefore all Reasonings and Religions that appear in a contrary Dress to the fixed Illuminated Laws of the Heavens and Earth, their Complexions are various, uncertain, unfixed and fantastical, opposing

posing each other. So many Nations and Countries, so many Religions Reasons and Wor. (hips, each Country and Nation almost having a Peculiar Revealed Religion, which is of novalue if it travels into another Climate and Place: So that this great Noise and Bustle about Reason, Religion and Worship is little else but Custom and Tradition, Upstart Notions, and Illegitimate Children, which have been midwiv'd into the World by Self-defigning Men; which will ap. pear when examind. For the Laws of the Great Creator have but one Complexion, and one Universal Tendency, being the same yesterday, to day and for ever, both in all the Sublime and Terrestrial Governments and wonderful variety of Beautiful Orderly Beings. And therefore all True Religion, Worship and Reason must bow before those mighty exalted Powers, and be for ever in conformity to those Permanent fixed Laws and Holy Orders of the Creator.

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Pray tell us whether fustice, Mercy, Cleannes, Meekness, Humility, Peacemaking, Preserving, doing as one would be done unto, and Submission be not agreeable Principles unto all People and Nations of the World, wheresoever the Creatoris

acknowledged.

The like is to be acknowledged of Reason; which arises from the same Principles of Preservation. And for the same cause all Religions and Reason that are not built and sounded up on the Illuminated Pillars of Order Number Weight and Measure, are for the most part Vain Fantastick Inventions, as having no Natural Basis; And therefore they do oppose the Laws and Governments of the Ever-blessed Creator: And not having a Sympathizing Power and And not having a Sympathizing Power and And greement with the Laws of the Creator, are Illegitimate Children, and never fail of sowing the Section

Seeds of Self-hood and Contention, dividing and separating Mankind from all that is good and equal, which is one of the Head Springs from whence fo many cruel fierce direful Appetites do arise amongst Men about Religion, Reafon and Worship; the Sequels for ever shewing the beginning to all diftinguishing Eyes: For where the Foundations and Original Numbers have no Proportion nor Order, the Charming variety of Ecchoing Descants and Uniform Preludiums can never be performed. And then all the Compositions are mixed and over-ballanc'd with Discords and Jarring Heavy Dull and Melancholy Tones, Sounds and Contending Disunited Qualities, which Men have too fensible an experience of, by the great number of Miseries and Tumults that invade every

Country and Nation.

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So that it is clear that for the most part Religion Worship and Reason do not only bow to, but Men practice and act in conformity to those Great Tyrannical Powers and Governing Properties call'd Custom, Tradition and Education, whatever the Ignorant and Unthinking imagine to the contrary. This is as apparent as the Illuminated Beams of the Great Eye of the World when in the Meridian: Whereas True and Undefiled Religion, Fear and Worthip, is, for Men'to live within the Boundaries and Limits of the Laws of Order, Number, Weight and Measure, which are the Orbs or Circles of Proportion and Uniformity; and that Reason and Rationality that has not an Ecchoing Conformity to the fame Foundation Principles, must of necessity invade the Natural Preferving Qualities of Creation, and to must be an Illegitimate Power, or a Discord M 2

180 Of the Natural Rationality, &c.

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Notes or Keys.

Now Mankind, the better to hide their cruel rapid Power and fierce Invasions made on the Inferior Creatures, has, in all Ages since his Delinquency and Disobedience to the Laws of his Holy Maker, used all possible means to make the World believe that the Noble, Brave, Useful and Beautiful Inferior Animals are not by their Maker endued with the Spirit of Understanding, Religion, Worship nor Reason. Therefore we will, by permission, from the Eye of Wisdom, farther examine what Reason and Religion, and the Principal Service and Worship of our Creator is, and whether the Inferior Animals are endued with any of those Noble Beautiful and Preserving Qualifications.

and proceed from True and Equal Principles, are for ever uniform, preserving and agreeable to the Laws, Numbers and Measures of Nature; that is, of the Blessed Creator; and they are alway stamped with United Complexions, and Agreeable Ecchoing Beauties, and admit of no Change or Alteration either from Custom, Education, or Tradition, neither can Governments touch or molest them, but they still persist to be the same throughout the whole Globe of Earth in all Nations and Climates.

ally. But on the other side, all Religious Opinions, Worship and Reason that have not an Ecchoing Power or Sympathetical Agreement with the Laws and Orderly Regular Principles both of Creation and Preservation, but by their Complexions, Natures and Dispositions are subject to a thousand Changes, Alterations, Inventions,

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tions, Commentaries and Revolutions, will not, cannot pass for Current Coin, but only within the narrow Circle and Society of their Inventors and Revealers. And fuch Religions, fuch Worship, and such Reason are not only soreign vain and fantastick, but destructive to all Superior and Inferior Creatures. So that Religion, Divine Worship and Reason have a twofold Basis or Foundation, viz. From Light or from Darkness, from Love or from Anger, from Equality or from Inequality, from Cufrom and Education, or from Uniform Principles; from Concord or from Discord; from a Self-defigning, or from a Preferring Power. From whence proceeds the vast variety of Melancholy Complexions of the Religions and Realonings, about which Men do fo mightily contend, vex and trouble each other; and that False Zeal by which they are precipitately

hurry'd to the removal, tho by-definition of

whatfoever opposeth them.

3dly. So that it is clear and manifest that all Religion Worship and Reason take their rise trem those Two great Springs of Good and Evil, Order and Disorder, Concord and Discord: And therefore all Religions, Worthips and Reasons of each Country that have taken their Birth from the Unequal Principles of Self defigning Cunning Men, all fuch Countries and Nations are continually peffered with a great number of Venomous Weeds of Contention, and a thousand other Grand Lviis. For the understanding and distinguishing Eye of each person bows and yields obedience to the Practices and Customs, Religious Worships and Reasons of the People or Nation he is educated in. So that all Ranks and Degrees of Men M 3

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Men commit all kinds of publick and private Evils, and break through all the Laws, Orders, Numbers, Weights and Measures of the Creator and equal preferver both of Superior and Inferior Creatures.

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The Tyger, the reputed fiercest and most ravenous of all Animal Creatures, never kills but to fatisfie Hunger and support Life, and though press'd with the sharpest hunger, yet never preys on his own Species: But the Prince can make war with his Neighbour upon every forry occasion, and oftentimes when there is none invade kill and deftroy those of his own kind, which is a Crying Sin even against the Laws of Nature. Another can be covetous, and proud, and envious; another angry and oppressive to Men and Beafts. Others run into the Wars of Princes, to murther and kill those he never saw or had any quarrel with; and a great number of other Evils as black as Hell Men can commit: Horrid Crimes, which diametrically oppose all the known Laws both of Heavenand Earth. These and the like are the Practices of all Religions, Nations, and of the Creature which stile themselves the Rational Worship pers of the Creator. So highly is Man degenerated from all Intrinsick and Extrinsick Wisdom Religion, True Reason, and Natural Preservation; as will more clearly appear when the Practices and Transactions of the Inferior Animals are examined into, viz. No Inferior Animals will opprefs, tyrannife, fight or kill those of their own kind, except they be forced or taught by Men, no not the most rapacious Savages of the Defart: Neither do any of them entertain that devouring base Vice of Covetous mess: Pride and Vain Glory are banished the Bestial Territories, neither do those Evil Comp anions

Of the Natural Rationality, &c. 183

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Companions, Backbiting, Envy and Self-deigning come near their Tents; Snares, Guns and Swords are unthought of by them; Vainalking, Swearing and Idle-jesting are none of heir Study. Intemperance, Gluttony, Drunkenness never becloud their Senses; neither do Smoaky Stupifying Vapours trouble blunt or dull their Serene Eyes and clean Heads. They never gather themselves together in Bands and Troops to destroy and way lay their own kind or others; they make use of no Foreign Arms. but only those defensive Weapons given them by their Creator. They do not dress themelves up with the Skins, Furs and Hair of other Creatures, neither are they desirous of Foreign Aids, but they are temperate and clean, observing their Times and Seasons, live innocently and orderly. Obedience and Submission are he great Luminaries or Governing Powers of heir Inside or Minds. They are also ingenious, tractable, obedient, useful and of great ervice to Mankind, being, as it were, the Prelervers, Supporters and Sustainers of his Life, being loving, kind and friendly, never grumbling, complaining or thinking much of what hey do, notwithstanding their Inhuman Maters do pinch them, giving them often buc what is barely, but too often what is hardly needful to fustain Life; they go through Hard Labour, Hunger and Cold frequently to their utter Destruction. In a word, they are all Faithful Servants to their Creator, always living within the Bounds of his Laws of Order, Number, Weight and Measure, and therefore may justly be stiled Religious Worshippers, and Reasonable Creatures: For nothing can by all the glozing deluding Power of Wordy Rhetorick render Man or any other Creature a Rati-M 4

onal Religious Worshipper of the Ever-bleffed Creator, but only the observing and living in the Practice of his Laws of Order. Now those forementioned Methods are the shining Vertues that do constitute and denominate any sensitive Creature, even the Innocent Undergraduates, to be both Pious and Religious Wor. shippers of their Maker, for it is impossible for any Creature to imitate their Father or Maker. and not to be a Co-worker with, and Worship. per of him whose Children they are, and confequently his image; and also the more inno. cent the more obedient and fubmiffive any Creature is, the more fear, the more dread and awe he beareth, and the more religious, and the more reasonable he is.

Athly. It is likewise to be noted, that the laferior Animals are not felf-conceited nor proud of their own Beauties; and though some of them are wonderfully comely, graceful, orderly, tractable, strong, nimble, lusty, light, and as it were, spiritual; and though all their cunous Forms, Colours and Beautiful Cloathings are their own, their Liveries and Gayeties being bestowed upon them immediately by their Maker, yet notwithstanding those strange, and as it were, unaccountable differences, oftentation and domineering Qualities approach not their Dwellings, nor are they diffurb'd by that great and baneful Enemy of Mankind, that intruding turbulent imperious muthering plotting tempestuous Power, called Pride, which never goes alone, but is constantly waited and attended on with a long, but black Train of the fierce and cruel Sons of Violence, whole Hahitation is the infide of the Human Microcolm: Which Evil Demons most or all Men love and C ar the th ve

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cherish within themselves at the same time that they mortally hate and abhor them in others. Which evil Qualifications none of the Inserior Creatures are guilty of; so that their Actions are more uniform and agreeable to the established Governments and illuminated Powers of the Spangled and Sublime Lights of the Heavens, and therefore they may be Stiled both Pious as they are Innocent and Obedient, and Rational because they follow the Methods and Orders of Creation and Preservation, observing the Times and Seasons appointed for the performance of that Mystery which each kind does with great exactness.

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sthly. What Prudence, what Understanding, what distinguishing Knowledge, what Art and curious Architecture do every particular kind observe in their Nests and Houses, also what Care, what Pains, whut thoughtful Industry and Diligence, what Love Tenderness Affection and Patience have the Undergraduated Animals to Succour bring up Educate and Preferve their Off-Spring and Children, that they may arrive to a happy Maturity, or to the highest Limit appointed and ordained by the Laws of the Ever-bleffed Creator. All this and more they do and are willing to do, and that too without complaining grumbling or repining that they cannot get Bread for their Children, without the Contributions of a grudging Parish or the forry Pittances and Allowances of a hard hearted Church-Warden. They have no Hospitals or Alms-Houses or earthy stinking Cells to thrust their Children into: The Vertue and Power by which they perform and do all this, is their Innecency, Cleanness and Temperance, and their keeping within the Bounds and Limits of their Lans,

Laws, and the due and exact Observation of Times and Seasons, of Number Weight and Meafure, which are the true preferring Properties and Illuminating Beams of Satufactory Delight, Beauty, Calmness of Mind, Religion and Reason. The Vertues of Innocency, plain honest natural Justice and Mercy are scarcely to be found a. mongst Men; but when they are, such Men are esteemed Miraculous and as it were more than Men; and therefore whatfoever Vertues are in any degree like the Practices of those Innocent Animals, are esteemed the most noble splendid and beautiful Branches in Religion Reafon and Nature: Such are the Illuminated Beauties and Splendid Qualifications of the poor despis'd oppressed and neglected Animals.

6thly. The Inferior Animals have likewise no Self-designing Policies, nor insnaring Contrivances, their principal Interests leading them to nothing but Self-Preservation, Life and Health; and therefore they make use of no cunning tricking fraudulent Intriegues, but support and preserve themselves free from all Inclinations to Intemperance and Uncleanness, each of them Eating and Drinking not only Temperately but also what is most suitable and agreeable to Nature; and confequently they are not subject to such a vast croud of cruel killing Difeases or untimely Deaths, except from the hands of their Tyrannical Human Masters: Besides, those Inferiors are naturally Religious and Rational, in that they live within the Separating Boundaries of Order, never doing or endeavouring any thing contradictory or disagreeable to the Laws of the Ever-bleffed Creator: So that all the vast varieties of Preludiums or Descants they make in the Practices of their Lives are ever conformable and

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and consentanious to their Original Patterns or Laws, and keep within the Circumferences thereof. They have no private Confultations nor cunning hidden Complexions, but perform all the great Actions both of Creation and Preservation bare-fac'd, because they have never entertain'd any evil Guefts or opposite Powers that have at any time or upon any occasion, had any influence to lead or feduce them into any undue or unnatural Practices. So that their whole Conduct and Transactions of Life are clear bright ferene calm filent and constant, all in Conformity to the Grand Charter of Nature, and they may therefore justly be Stiled Rational and Naturally Pions; which orderly Methods of Temperance and Cleanness are highly esteemed among their Masters, being justly accounted Sublime Qualifications, and not only a Leaf of the Tree of Life, but an open Gate leading the Observers of Order into the Secret Humane Chambers of Regeneration, and to imitate the Ever-bleffed Maker of the World; all which is both Pieus and Rational, for all true Religion Reason and Worship arises and take their Birth from Agreeing Ecchoing Principles, which do for ever correspond with the Laws of Nature, that is Truth, the Laws of the Creator: For the Father of all Preserving Powers and his Works are not separated, because his living preserving supporting and sustaining Spiritual Power and Life moves in through and over all Created Beings.

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Animals are Universal, each according to their kind, viz. Their Sounds Tones and Cries are the same in all Countrys Nations and Places, and not divided into as many Tongues or Speeches as there

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there are Nations, neither does Longitude and Latitude make them Unintelligible, but their Voices and Sounds are constant fixed and uniform; that is, like the Basis they Act upon and are Operated by, all being performed by Nun. ber Weight and Measure. Each Sound Tone or Voice is according to the Ruling Properties of the Seven Ground Notes or Sounds, as in Muffel Harmony, wherefrom Seven Bifes or Original Keys are advanced, all that wonderful and as it were amazing variety of Ecchoing Descants or Preludiums, the Complexions whereof are beyond human Number to those Seven Notes or Keys, or Seven Mathematical Circumferences having as it were Unbounded Orbs, the Movements are for infinite that the most skilful in that exalted or inspired Science have never been able to set any Bounds or Limits thereto. Now it is from those Bases or Roots that all Inferior Animals derive their Language; that is, their Tones Voices and Cries, varying transposing and composing them according to the present State Occasions and Conditions of their Minds, whether it be Hunger Thirst Cold Anger Pain Pleasure Love Hate Care Trouble, Tenderness to their Young or any other of the Passions of the several Powers, which every Inferior Animal can with eate pleasure delight natural Inclination and innate Wildom from one of those foremention'd Seven Keys, make known and so express their Minds to their Fellows and Associates, and that too with all readyness in a short but full and compleat Method, never failing of taking and beginning each Discourse from a proper and natural Key. Which Mathematical Order of Speech is like all Arts and Trades which arise and proceed from Universal Principles, and therefore all the Beautitul Superstructures built thereon are true conftant 1

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flant and like their Foundations: Distance of Places Tradition Custom nor Travelling do not vary change or alter neither their Principles, nor the Ocnaments and Beautiful Descants arising from thence. In like manner among the Inferior Animals, the Young always speak understand and distinguish the Language of their kind and Species intail'd and transmitted to them from their Sires and Dams, and notwithstanding they are separated from them and all others of their kind, and brought up amongst other Animals of a differing kind and Language, yet still they will observe and keep the Order of their Mother Tongue. So that they do not speak nor learn to speak by Sensual or Organical Hearing in at the Ear, or by the Communication of Sounds, as their Superior Human Governours do, but from certain innate Principles of Order Number Weight and Measure; and within those Circles or Boundarys they move and that too with a regular Motion: So that it does clearly appear that those poor afflicted despised Undergraduates, as Men call and use them, are endowed with a large share of the Natural and Universal Language. The Creatures when Transported into any Foreign Region, have no occasion to carry an Interpreter with them: No, no, they one and all Speak and Discourse from the same Principles, and therefore their Accents and Pronunciations are the fame, and all the variety of their Preludiums and Descants are mutually understood. Even as English, Italian, French and German Musicians can and do readily understand read distinguish and play as they call it, all the orderly Compositions that are Composed and do arise and proceed from Order Number and Measure, all the Ornaments and Melodious Charming

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Preludiums and Descanting Powers tho' of never fo many various Complexions Forms and Fi. gures: The English and French do reciprocally understand each other. And the same is to be understood of all the Sciences Arts and Inferior Trades that are built upon Natural Principles, from whence all Beautiful Imployments and the Universal Language of Art and Science has taken its Birth: For the Principles being the fame in all Places of the World, the Defeants enfuing from thence are for ever the fame. And for the same cause the Artist is never to feek in the Language of each Science or Art, provided he understands the Seven Original Keys Sounds Tones or Notes, which as we have mention'd before, are the fame in all Places throughout the whole World. The Grand Reason is because Number Weight and Measure are the fame in and throughout the whole World as well in all Sublime as all Sublunary Beings and Governments, distance of Places Countrys or Climates make no change; the Laws of Heaven and of the Ever-Bleffed Creator are the same in Asia as in Europe, and so throughout the whole Creation. The like is to be understood of the Seven Keys or Principles in Men and also in all the Undergraduated Animals; and for the fame cause such as have kept their Original Laws and do Act and Build upon the faid Principles, have as Universal an Understanding, because their Understanding does not arise nor proceed from the Extrinsick Senses of Hearing, and the like, but from the Intrinsick Powers of Order Number Weight and Measure, which are every Creatures own Free-Holds and are Intailed on the meanest of laferior Creatures by the Eternal Laws and Grand Charter of the Ever-Bleffed Creator.

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And for the same reason, it is past the Skill and deepest infnaring Cunning either of Man or any other Creature, to take away from or deprive any of the Creatures of any of those Free-Lands or Principles wherewith each Creature is Indowed, or for one Creature to understand diffinguish and know the innate Thoughts Imaginations Councels Intentions and Contrivances of the Intellects or Minds of another Creature tho' of the same Species or Kind; that is, the Consults of those foremention'd Seven Principles, by which wonderful fecret Councils and Wisdom, every Creatures Minds Consultations. and Intentions are secured from all Foreign Hostilities or Invasions, with which Bulwark of Safety each Creature is Incircled, fo that every Animal as well as Mankind can keep hide and conceal all the varietys of Confultations Intentions and Inclinations whatfoever within their own Government or Orb: Which fecret Law and Knowledge no Mortal Creature can break through, but only by the help and affisfrance of the Sixth Key or Grand Principle called the Mercurial, where all the other ave Properties or Principles make head and arrive to the highest perfection of Extrinsick Unity; that is, to Sounds Tones and Voices. In which Sixth Key or Principle all the hidden filent Councils Contrivances Inclinations and Intentions are clothed with sidereal thin airy Bodies, viz. Sounds and Words, which the Organs of the Sense of Hearing do readily receive and speedily fends them into the fecret filent Chambers of the Intellect or Mind, which can as readily understand and distinguish them, because the laid Tones and Voices do carry in their Bosoms the fecret Councels Dispositions Inclinations and Intentions: So that by this airy Clothing and and, as it were, invisible Garment of Sounds and Tones every Creature that is endued withit does and can easily communicate all his Inside Concerns to its Fellows or Brethren. So great and fo wonderful are the Original Principles of Sounds Tones and Voices, which is the Basis of all charming melodious uniting Vertues and Pow. ers; provided that the Grand Laws of Number. Weight and Measure be obeyed and observed: 0. therwise Tones, Sounds and Voices afford nothing but a Jarring Dolorous Melancholy Divided Violent Contentious Crowd of Disorders, as is too much feen and experienced amongst Men, who boast of their Skill and Rhetorical Methods of Speaking, or of Sounds and Voices, but they are built on Uncertain Foundations and Divided Principles, and therefore are not understood or distinguished farther than they are hear'd, taught and communicated by Conversation: So that if there be ten thousand Countries upon the Globe of the Earth, then there are certainly as many Sounds, Voices and particular Tongues or Languages, which the Ancients did call Babel, or Confusion.

Since then that Men, nor any other Creatures endowed with Tones, Sounds or Voices have any other way or Method to convey their Innate Counsels and Desires, nor to make 'em corporeal; therefore Sound, Tone and Speech is an exalted and most wonderful Power, inasmuch as it can by a swift quick winged speed cloath all the unknown unseen invisible Ideas, Qualities, Powers and Dispositions of the Mind with such thin Bodies as can in a moment penetrate to the very Center of another Creature, and make them sensible of all the Counsels and Secret Magick Thoughts of the Mind and Intellects, which is (like all the Works of our ever-

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bleffed Creator,) amazing and most wonderful when it is consider'd and distinguished: And therefore Silence and Submission are esteemed two of the head or leading Vertues among Men: For Sounds, Tones and Voices hurt no Creatures but Mankind only, because they do not arise nor take their Birth from Uniform Principles; that is, there is neither Number, Order-Weight or Measure in the Tongues or Langua, ges of Men, they having broken the Boundaries of their Implanted Laws, and instead of being governed by them, have violently and turbulently immerfed their Wills and Desires into a felf defigning Government of cunning infnaring unequal Policies; so that their Words, Sounds and Voices do carry in their Bosoms the bitter divided Poylons and inveterate Venoms of their Innate Councils, Defires and Inclinations to all fuch as they are directed to. And from the same Black Lake or bitter harsh Fountain have been hatched and invented fuch a vast number of horrid words and Blasphemies amongst Men. And it is for that Reason that calmness of Mind, and filent Meditation have been to mightily celebrated in all Ages, as Vertues of the first magnitude: Otherwise Speech, Words, Sounds and Voices are highly graduated Vertues, and illuminated Powers, as they are the swift Conveyers and Communicaters of all the Secrets of the Mind to each other, and their usefulness in that respect alone considered, it may justly be laid, that Man, nor no other Creature is endowed with any other Gift that is so highly graduated, or so sublime as that of Voice, Sounds and Tones. Besides, 'tis they that give birth and rife to all the exalting charming ecchoing and united Vertues of Harmony, where Number, Weight, Measure and Order do with their in-N terchangeable

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agreeable exalting Tones and Sounds clap their innocent Hands, sing and ring forth the Eternal Praises of the Adorable Creator, the Father and Author of all Order and Harmonious Numbers and Measures.

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It is farther to be confidered, that no Creature under Heaven has so much sully'd and debased this harmonious exalted and illuminated Power of Sounds, Tones, Voices and speaking ecchoing Unity as Mankind, who by their contentious Inequality of Mind, and advancing the dark melancholly jarring Notes of horrid Customs and Tradition, with vast pains and unwearied Industry have consounded and almost expung'd all Serene Truth, with Words coined and invented on purpose for the promoting and

erecting of Selfbood.

So that upon the whole it is fufficiently evident that the Language of the Inferior Animali does excel and is more stupendious, musical, short, pertinent and innocent than the Speech and Languages of Men: For the Creatures speak from folid undeniable conftant uniform Principles, each having recourse to such or sucha Key, either sharp or flat according to the Occasion or Matter they have to express or communicate, and by variation of the Sounds of their Voices in a short Method they shew their like or dislike, love or anger, and the like Which Order of Communication is alwaystru and barefac'd, never cover'd or dissembled by finking down either upon tharp or flat, when there should be full Tones and Exaltations; and all their Proceedings are still alike constant uniform and regular like their Principles. M great, so powerful, so beautiful, so easie, so pleasing, agreeing, regular and orderly, focu choin

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choing, corresponding, preserving and univerfal are the Laws and Methods of the Ever-bleffed Creator: And how happy and easie are all the Creatures that live in them. The Creatures therefore living within the bounds and limits of those Laws of Order, Number, Weight and Measure, ordained them by the Ever-bleffed Father, are his true and faithful Worshippers, they rationally preferving, like him, who is the one only Creator and Equal Preserver of all Beings: And as we have in our Foregoing shown that the Inferior Animals have a certain innate Natural Language or Speech, and that their Children or Young ones will speak it, whether they hear their Dams or not, because their Languages or Sounds are founded on proper and natural Bases; so that it is innate, natural and essential to them, and also to their Posterity for ever: but the contrary is to be understood of Mankind and their Languages; theirs is not innate, nor truly natural; that is, English is not an English Child's Freehold, his Tongue is not intail'd on him by the Grand Charter and Laws of Nature, no, no, it is extrinsick and acquired; for an English Child will never know any thing of his Mother-Tongue, as we call it, if in his Infancy, viz. at one, two or three years of age he should be carry'd into some Foreign Country or Nation; for the Child will then speak that Tongue or Language he hears, and no other. that Men have no Natural or Intrinsick Language, Pronunciation or Speech, but he is any thing or nothing, all being extrinsick, borrow'd or acquird, in at one Ear, and out at the other, Custom and Tradition being his Principal Masters and Tutors; fo that if he would be filent and considerate but for a short time, he might see and understand that he is the most naked, the V most

most ignorant, the most destitute and the most degenerate Creature upon the Earth, and that he by his Selfish Methods and making use of so many Foreign Powers, does thereby exposed himself to greater Hardships than any of the Inferior Creatures.

8thly. It is most apparent that Man has lost the Knowledge of Himself, and consequently the Original Principles of his Natural or Innate Language, and likewise the Distinguishing Power of the Internal Sense of Hearing, so that he is not capable of understanding the wonderful variation of Tones, Sounds and Voices, and their Births; that is, from what Principles they proceed. nor the Governing Power in them, nor the amazing variety of beautiful descanting Melodious Ecchoes and well composed Charming Difcourses that do arise and proceed from the In. trinsick Powers of the Soul, viz. From the Seven Head Notes or Keys, wherein the Ancient Musicians were more skill'd than the Modern Masters of the said Science; for they had some under-standing of the Principles of Language, and of the great Power and Influential Vertues of Sounds, Tones and Voices, and of the near analogy they have to the Soul, and how their Charming Melodies penetrate into, confederate with, and unite all the Intrinsick Human Properties; and therefore some of the most skilful of them by the variation of certain grave, majestick, sweet, finking, long, breathing, foft Melodous Sound and exalted Tones and Voices, and by their infinuating themselves with a sweet Sympathetical Violence into the United Central Powers of the Musical Receptives, and by their Innate Magin and Secret Glories agreeing with the Infide Go vernments, could change the Intentions, Gesture, Inclinations

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Inclinations and Affections of their Auditors, and fo transform them, that in a moments time the whole posture, composure and frame of the Human Government has feem'd to be planted and furnish d with a new Colony of Qualifications. So moving, fo embracing, fo piercing, touching, inspiring, pathetick and uniting are the Lofty Powers of Sounds, Tones and Voices arising and proceeding from the Equality of Principles. which is nothing elfe but the true and unadulterated universal Language of Nature, which it Mankind understood, then all their Sounds, Voices, Words and Discourses would be as musical, fweet, pleafant, charming and delightful, and as well temper'd as the grave and lofty Harmonies of the Ancients are said to have been. For all Harmony consists in Number, Weight and Measure, and all Creatures, whether Superior or Inferior, that keep within those great, and as it were, Infinite Circumferences, do naturally understand and distinguish somewhat of the various charming ecchoing Descants and Preludiums of the Seven Keys before spoken of, and so can according to their Subject Matter enter the proper Key, and express all their Passions whatsoever by varying the Notes, and running Divisions upon them, even as a Musician does express his Mind and the Dictates thereof by his Composition. For all the Descants and Preludiums he runs upon the Seven Ground or Principal Netes, is nothing elfe but the imitation of the Language of Nature, or the Form of Well-speaking; which kind of Rhetorick or Method of discoursing has the nearest way, and makes the most penetrating strokes and impressions on the Soul and Intellects. No other thing cuts to deep and such united Characters as this Charming Power: For there is nothing can draw and artract the N 3 Soul

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Soul from Inequality but the contrary Qualities. viz. Harmony, which is nothing else but keep. ing Time, Tone and Manner; which three Qualities proceed from Number, Weight and Mea. fure; which are the Bases and Grounds of the Language of Nature, and of all Harmony. And it is for the same Reason that what Creature soever has broken the Numbers and Circles of those great Illuminated Powers of Order, loses thereby the diffinguishing Faculty, so that they cannot understand the variation of Natural Sounds, Tones nor Voices, and therefore their Original or Natural Language is sullied, corrupted and deviated into a heap of Confused Materials: So that Mon do not know, diffinguish or understand any Language but their own; which is not his own neither, because he is forced to acquire and renew it by Perional Communication and hearing from an Extrinsick Sound or Voice: Mankind hav. ing no Remains or Knowledge of his Original Language; which shews and demonstrates that he never had any fuch Universal Tongue or Speak but only that great and most Inspired Branchof Mathematicks call'd Musical Harmony; which wonderfully makes known even to every Vulgar Capacity the Infide Vertues and Power of Number, Measure, Sounds, and the variation of Tones and Voices; without which Method both of Time Tone and Manner, there is no fuch thing as a barmonious ecchoing Communication; which if Men would but give themselves the leifure to confider, one would think might in fpire them with some Thoughts and proper Notions that might render them capable to understand and penetrate into the cause of the Disunion and Consusion of their Speech, andd all the other Inequalities which do fo mightily perplex and attack them on all fides. And mote,

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note, that if Men were not Born with those infide barmonious Principles of Universal Language, then no Person in the World would have a Musical Ear, or ever understand and distinguish Sounds Tones and Time, and confequently would never be capable to know and distinguish the Seven Grand Keys or Head Notes, which must be first understood and distinguished in a Man's Innate Principles and Intellects before he can understand and distinguish them without himself; for all Knowledge and diffinguishing Wisdom begins at home in a Man's-Self, and from the Internal Principles and Powers of his Mind, from whence all Composition and Musical Harmony proceeds and takes its birth. Which Musical Descanting Mathematical Branch of Tones Sounds and Natural Variation of Voices, the Undergraduated Animals according to their kind do far better understand and distinguish than Mankind does. And notwithstanding all those inside and outside Qualifications and beautiful Dreffes they are accommodated with, which are all the Marks and Characters the ever-bleffed Creator has stamped on them, as so many Preserving Vertues and Powers, from whence their Pleafure, their Content, their Health, and their comely Order and refign'd Submiffion to the Laws of the Divine Providence do proceed and arife. Yet farther, by their observing those beautifying Orders and their Obedience to those Laws, they are made useful and wonderfully serviceable unto Man, they always bowing their innocent Necks to his various Yoaks of Oppreffion and fevere ill usage, bearing all with unweary'd Patience and finking down under those cruel Burthens with a filent hush, using neither their inward nor outward Artillery nor any of their Strong-armed Powers to repell the inju-

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ries put upon them, or to revenge their luft Cause, leaving all to the Justice of that Eter. nal Creating Preserving Fountain which Preserves them and gave them Being; to him they fend up their Complaints, but not like Men with lying Lips, diffembling Minds and feign'd Articulate Words, but by a more natural and agreeable Order; that is, by their dolourous Sounds and weeping melancholy Tones they make known their Grievances and fore Oppressions. whatever Men may think and falfly imagine to the contrary: For the Creator has an equal regard and respect for all his sensible Creatures. and therefore has not distinguished them by any Marks or Characters of Nobility. His preferving Power, Love, Charity and Good-willis Universal, is in through and over all Created and Illuminated Beings, as is clear by all the Sublime Atherial Governments, and also by the variety of Sublunary Powers. Now if thele things be consider'd with a sober sedate Mind. and with a discerning impartial Eye, it will then appear to the Sons of Wisdom that the h ferior Animals we have been talking of, have both Religion and Reason. And no Person ought to disesteem it because it is Natural: For tis the better the more lively and the more efsential for that, for all the Great Laws and Preserving Powers of the Creator are Natural, and therefore they are orderly beautiful constant equal and preserving. And therefore Mens Religion Worship and Reason do in any degree oppose and contradict the Fundamental Laws of Nature, which are the Laws of the Sovereign ever-bleffed Creator, they are foreign useless and finful, as they are indeed in many Countrys: And all Men do esteem that Line Tribe or Sect that do most oppose the Laws of f

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Nature, to be the worst and most horrid of all others: And 'tis therefore that the Christian Religion is the noblest and most beautiful of all others, because it not only agrees with, but commands the practice of Love Charity Equality Patience Forgivenels Forbearance Long-Suffering and Mercy, and also the great exalted illuminating harmonious uniting pacifick Law of doing unto all as we would be done unto, being all Healing Composing Preserving Qualifications, and correspond with and imitate all the Sublime Governments of the Calestial Regions and the Undergraduated Creatures. And for the same reason, he that is a Faithful Christian is Religious both inwardly and outwardly, and a rational preferver of himself and all things under his Government and Power.

9thly. It is also farther to be considered, that the Inferior Animals do not at any time nor upon any occasion or pretence whatsoever, either for Interest or Gain, infringe or violate any of those Laws and exact Orders given them and Written in their Minds by the ever-bleffed Creator. No change of Times Governments Customs Traditions Religions nor Reasons. nor none of the unreasonable Transactions of Men have fwayed or inticed them to commit any irregular Disorders, nor to enter into any irreligious Methods contradictory to the Laws of the Great Father of the World; but instead thereof they obey their Laws of Order and keep both Time Number and Measure with their Heavenly Patterns, under whose Governing Power and Influences they are, (except Men by their Tyrannies oblige them to break their faid Laws,) by whose illuminating warming sweet Power they are sed and clothed

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with variety of Native Beauties in a ferene calm peaceable Method of Justice and Equality. So that Covetousness has no place in their publick or private Societies, neither does Envy ap. proach their Dwellings. Violence is difarm'd by their Patience and Pride by their Submission, and their Tongues refrain all Equivocation Lies and Blasphensies, because their Language is intire and of an universal tendency, agreeing and harmonious. They are innocent in their Thoughts and all the Practices of Life, and therefore a few things make them Happy, or give them a competent Satisfaction; but it is not so with their Great Master and Governour Man; for notwithstanding the vast number of Noble Beautiful and Illuminated Gifts and Graces the ever-bleffed Maker and Preferver of all wonderful Creatures has Indowed him with both inwardly and outwardly, he being incircled about with high Stupendious Favours many degrees above any of the Creatures known to Man, viz. first he is Indowed with that great Word of Power called Free-Will, which is higher than all heighth and deeper than all depth, whose Power is not bounded by the largest Circumferences, being a swift losy Power of Life, it can as it were make something out of nothing by its innate magick penetrating Vertue, in which Man does excel all other Creatures under Heaven, from whose influential secret Power, all Sciences Arts and Beautifying Imployments have taken their Birth, which is a noble Qualification, and as the cale now flands, his only Friend: As also all Forming Figuring Framing Propositions Transpofitions and Compositions of agreeable Principles, which is as it were a making Quality, or an imitating the Bleffed Fountain and Father of every

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every Creature, who has Written a great numher of wonderful Secrets within the Circumference of this Transcendent Power of the Free-Will; not fit for Man to know except he lived under more uniform Principles and Qualifications. But instead of making use of this Commanding Power, first for the Honour of his Bleffed Creator, fecondly for his own Prefervation, thirdly for the Safety and good Government of the Interior Animals and Inhabitants of Heaven and Earth, and fourthly to imitate the Sublime Governments and Illuminated Powers who for ever transact all their great Affairs, within the Circles of Number Weight and Measure, which above all Things ought to have been his Patterns in all his publick and private Governments and Societies, but instead of forming his Sublunary Governments and Practices of Life suitable to those wonderful and amazing Powers, he with his free unbounded Will plunges himself into Covetousness Self-designing Pride Violence and Oppresson. So that this great Governour Man the intended Preserver has turned and transmuted all his noble Gifts and Qualifications into wicked dark Practices, making use of his free Power to disturb himself and all the peaceable Creatures that are subjected to his Arbitrary Power, doing all things left handedly: Ignorant Cufraditions are his Councellours, to that he does all things as it were by chance to his own and Neighbours prejudice. Secondly, The Bleffed Creator has Indowed Man with an Internal Divine Eye of Wisdom, and has Wist a diffinguishing Power and Vertue in his Heart iples, and Scul, and has likewife Incircled him about er an with Internal Guides, and External Patterns of er of Serene Governments, who are all exact and very regu-

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regular in their Motions, performing all things wonderfully by a calm filent peaceable Method of Number Weight and Measure: Which exalted illuminated Powers and Governments Mankind is by the foremention'd Eye of Wisdom capable to penetrate into diffinguish and understand Thirdly, The ever-bleffed Creator has Indowed and Furnished him with many other excelling Gifts and beautifying Vertues, viz. with Sal ences and Arts, by which he is enabled to do many excellent things, that is, to feed cloth and dress himself with all the beautiful delicious and charming Cordials of the four Elements, which illuminating Gifts and diffinguishing Wisdom the ever-blessed Creator hasin a peculiar manner befriended Mankind with and no other visible Creature: But notwithstanding all those noble beautiful illuminated inward and outward Indowments and Liberalities, he is become the most miserable helples and naked of all other Creatures; his Behaviour to his own kind and all others is become unnatural violent and oppressive: And this great Multitude of Evils and Guilt he has drawn upon his own head, and incircled himfelf about with those dark melancholy Cloud of unequal Qualities, by suffering this great magick free unbounded Power of his Will to enter into the unequal divided jarring turbulent felf-defigning Powers, from whence the numerous Croud and black Train of unclean intemperate fierce envious proud domineering Qualities have arisen, which have darkned the Human Sphære, and plundred Mens Intellection Faculties of their inward ferene Properties Concord Love and Gratitude, and all the corresponding Vertues. By which black divided Powers and Inclinations he is prone liable and lubjed 188

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e and ubjed subject to be seduced and carry'd away by every vain fantastick Opinion and Custom, provided he can thereby attain to be a Self-will'd Arbitrary and Tyrannical Governour, tho' in that usurped Domination they do diametrically oppose all the known Laws and Orders of Nature, which are the only Patterns and lively folendid Presidents that Man ought to Steer his Course by, and which would infallibly bring his frail Human Vessel to the Harbour of Safety; but Man having loft the Company and Guidance of his inward Pilot, his Eye of diflinguishing Wisdom and his outward Steers-Man, the Observation of the Coelestial Governments, he is toss'd to and fro out of his way by the violent tempestuous stormy blustering Powers of Chance Conceit Opinion Custom and Tradition, from which strange groundless senseles unequal incoherent Principles most Nations in the World do derive their Topicks of Religion Worship and Reason. The Eye of Understanding which the ever-blessed Creator has Writ and Planted in their inside is dimm'd and hoodwink'd with the pestiferous Weeds of Tradition, and its evil Seeds are so early fown in the young and tender Branches, and Cultivated to so high a degree, as to befmear blot and fully the virgin clean white Paper of the Mind and Intellects, and to darken and obstruct all the Light and Splendour of the Inside Lamps and Luminaries of the Human Sphare: So that the noblest branch of Wisdom, that beautiful Qualification, The Knowledge of himself, is as it were wholly lost to Mankind. When this is duly confider d, distinguish'd and understood, it will not appear strange that Men do act and walk so opposite to all known truth; and that his inward and outward Guides, his Con-

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Conscience, his fustice, his Mercy, his Cleannes, his Order, his Temperance, his Patience Submission Religion and Reason, and all good and equitable Vertues are so fully'd depress'd subverted and exchang'd for all their opposite Qualities, as if there had never been any fuch beautifying and illuminating Guides and Directors either within or without him; but all this while the Un. derg aduated Animals that have very few or none of those foremention'd Noble Endowments do nevertheless, by the constant practice of a few Vertues and Gifts, with a calm ferene sympathizing Chain of agreeing Qualities, observeal their Internal and External Laws and Orders, and follow their Calestial and Heavenly Governous Their Text is Number Weight and Patterns. and Measure, and therefore their Doctrines Pra-Etices and Superstructures are for ever Corresponding Their Beauties and Ornamental and Uniform. Vertues are not subject to be chang'd out of one Form into another: Their Language, Garments, Religion, Worship and Reason are always the same, receiving no alteration from Custom Fashion Onnion or Tradition; for they always live and contain themselves within the Limits and Boundarys of their Laws; and for the same cause the Cries Sighs and Groans of the Inferior Animals when they are under the violent oppressing hands of Men, imploring aid and fuccour for their preservation, do with an Innate Power and Inclination, open the Gates, and with a rapid Motion penetrate into that fierce invading turbulent divided Principle or Unequal Quality that had the Government and Ascending Power over those Inhuman Butchers that gave the oppressive Strokes, and that did the Injustice: For the more innocent and harmless any Creatures are, the more it aggravates the Oppression and Violent offered offered to them. For all fensible Beings whether Superior or Inferior, do by the in-grafted Laws of the ever-blessed Creator, when under any Calamity or Distress, naturally and by a sympathetical Inclination, bow to that Fountain they proceed from, call for and desire assistance and preservation from thence, whatsoever some may vainly imagine to the contrary.

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10thly. The Undergraduated Animals do exceed Mankind in all the innocent Delights and true real Pleasures of Life. Their Temperance Beautilys and Strengthens their Senses, and confers a ferene calm fedate submissive Power of Satisfaction, so that their inside Qualities are always compos'd preferving Order, and an ecchoing corresponding Harmony. Their Meats and Drinks are for the most part innocent and simple (excepting those of the rapacious Beasts of the Defert) and therefore are nutrimental clean and exhilarating; and their Blood and Spirits, and the Circulations and Dispositions thereof, follow the Order and Quality of the faid Meats and Drinks: And from thence also springs their brisk Appetites and clean Stomachs, so that 'tis undeniable that in the pleasure of Eating and Drinking they far exceed Man, he for the most part by reason of his too great Variety, overcharging and burthening his Store-House. The Inferior Animals do likewise exceed Man in that great and principal Pleasure of Life call'd Health, the Bleffing that sweetens all other Injoyments by its amiable courteous healing preferving Operations, without which there is no Delight nor Satisfaction, without which all other Bleffings want their Savour and become as it were of no use, Man being willing to Sacrihee what loever elfe is most dear and precious

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for the Preservation or Procuring thereof. In howfoever abject mean and low a Condition a Man may be, if in Health he would not ex. change his Estate with a Prince Sick or in Pain. 'Tis the Preserver of the Intellectual and all the Sensitive Powers, and consequently the Source and Conveyer of all Content and Satisfaction to the Soul, and is therefore the most transcen. dent Enjoyment to be had on this side the Grave. For which reason all wise and distin. guishing Men have recommended Temperance; that is, Cleanness and Simplicity in Meats and Drinks, it being the most agreeable and ready way to obtain that beatifick splendid and inestimable Jewel, which makes the Bed easy, and Sleep a kind of Transitory Waking, without any terrible frightful Dreams, preserving all the Limbs and Members nimble in plight and fit for their differing Offices. The Inferior Animals are endued likewise with strong swift hardy Bodies, able to perform all their Business and Imployments with ease and pleasure; they pass the longest Nights and the greatest part of their time in a calm filent orderly Method of Serenity, having no Thoughts, no Inventions or Snares either against their own kind or any other; but with quiet Minds and easy Bodies, Eat Drink and take their Natural Rest, without any Sollicitous Carking Cares for the morrow: Which Natural Vertues amongst Men are esteemed Superior Illuminating Powers, both as to Religion and Reason. Their Minds likewise and all their Inclinations are steddy, not extravagant or wandering after things they do not need All their infide Injoyments feem to have a kind of perfection in them, not being interrupted with Thoughts craving farther things, or fearing being depriv'd of what they injoy, but Del-

perform all their imployments without grudging, grumbling or repining; without envy or strife; herein far exceeding all mankind. it is further to be noted that they have a more perfect pleasure, in their Marriages, Couplings and Multiplication, they intirely following the end of that great Word of Power, Increase and Multiply; having no other defign but a perfeet natural pleasure in obedience to that important Command, which when performed they rest satisfied, their Appetites wearing the bridle of Cleanness and Chastity, never letting the reins loose till the proper season. Those chast Vertues being encircled by those illuminated Powers of Nur er, Weight and Measure: Which methods among Men are accounted furpassing Vertues both in Religion and Reason. It is likewise to be considered that amongst the inferior Animals, the love, tenderness, care, thoughtfulness, industry and innate feeling power of the Females to their young is performed to a wonderful degree of Perfection. So that they are as great and every way compleat in all the branches of natural Preservation as if they had been bred in the best Schools of education; for Men in that Science came far short of their Proficiency. There being no weeping Rachels among them, no young ones forfaken or destitute, exposed at doors in Streets or Lanes, no Bastards, no hanging or drowning for illegal or shameful actions, neither are their young ones tormented with convulsions or windy Diseases; no Consumptions, no Fevers, few or no immature Deaths, none as Judgments frmo the divine hand of Providence, no Poysoning of their bodies for the destruction of their conceptions, no overlaying or making away with young Children

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Children for the concealing any private un. lawful Copulation; or for want of ability to bring them up, or for any other wicked end There are no unnatural Practices amongst them; but all their Lives and Actions are innocent and harmless. They have no occasion to retire into Cloisters Monasteries, or Cells, out of ab. horrence of the actions, or for shunning the Temptations, or to avoid being involved in the general Corruption of their fellow-Creatures of their own kind; but on the contrary, they delight to be in flocks and herds, they being all univerfally strict observers of their laws, of Number, Weight and Measure; preaching oneto another by their Patterns and the good exam. ple of their own conversations, obeying the great voice and commanding power of their Creator, in as much as they answer the great end for which they and all Creatures were made; which to do, affords the most compleat Pleafure and Happiness to all the wonderful being of the Creation.

It is further to be confidered, that submiffon to the divine hand of Providence, that is, unto the laws of the ever-bleffed Creator, is & steemed by all understanding Men one of the Principal and most elevated Vertues in Religi-This illuminated Vertue and filent relign ed Property, is so divine, that most, or all of ther Vertues feem to bow and give place thereunto; this noble Qualification being cloth ed with the beautiful Garments and Furnitum of the sublime angelical Powers, it is so yield ing, so well temper'd, so courteous, so loving fo friendly, fo humble, meek, compassionate and contented, that it feems to incircle in breast all the sacred Laws of Number, Order Weightand Measure; and where it has taken

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root, and obtain'd the ascendant, at once it flems the Tide and Inundations of all invading calamities, even when all hopes fail, when there is no help, no Medicine, no suitable application, no healing Balfam, no Physician, even when there is no home-bred friend from within, nor no forein aid from without; it alone has power fufficient to allay, conquer, and compose allinnate Enemies, Troubles, Uproars, and Infurrections, and reduce the mind into a quiet, calm, serene contented estate; it never fails of curing all the deepest wounds and most inveterate fores of the human Mind and Soul: fuch is the lovely, foft, charming, ecchoing corresponding Voice and beatifick Quality of this foveraign vertue of submission and resignation to the divine hand of Providence, which in a word, is a compleat enlighten'd Power, and the Perfection of Religion. And of this peaceful, happy, Property, and exalted branch of Religion; the interiour Animals are posses'd in a far higher degree than the most devout human worshippers: and we may without asking leave, affirm, that the most rational, zealous and religious of mankind do come far short of the Under-graduates in this yielding, obedient, filent, calm power of Submission, and it will evidently appear when with a fedate mind, and equal unbyafs'd confideration, we examine into the particular methods and orders of things. For the Inferiour Animals do quietly and with a bowing, yielding, calm, filent, disposition, submit to all the Incqualities of the Elements, to the boisterous roaring, tempestuous, invading Winds and stormy fierce Powers of Rain, Hail, Snow, Cold, Heat, long dark Nights, and when the light oppears, being half strav'd with Hunger, Wet and old, are unprovided of all helping, relieving, 0 2 pitying,

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pitying Friends, they are also subjected to a thousand other unequal Powers, Cruelties and Violences, from the hands of their unreasonable and irreligious human Butchers; To be beaten and overlabour'd, neglected and over burthend to be rid till their Hearts and Limbs fail to Swords Guns, Traps, Snares, Nets, Gins, Hounds, Dogs; and to all the cunning rapacious inventions of the two legged fierce hunters and invading turbulent plundering Nimrods of the Defart. are likewise subject to many other inhumanities altogether unnatural, Man making it a Sport and Pastime to tyrannize, kill and tear them limb from limb, whilft they are alive, despoiling them of their beautiful clothing or Feathers to rest their unclean Paunches upon; and having tormented them as many ways as their black Art and felfish base inventions lead them to, they kill them and feast their rapacious ravenous Appetites and Throats with their bloody, mangled, dead Carcaffes. Those, and the like are the Sacrifices and unclean Victims, the human Animals daily and hourly offer up to the ever-bleffed Creator, for his having restrained the numerous troops of noble, brave, beautiful Creatures, with out which they would have been above his Their natural Fortresses, Bulwarks and Fortifications, being impregnable to the human naked, unarmed, however raging malice, as be ing endow'd with neither, pointed Teeth, rapa cious Claws nor Horns. And tho' those inno cent Inhabitants of the sublunary World confined to their motions, and incircled by the great and strong Powers of Number, Weigh and Measure, by which they are disarmed their free will, yet consequently they are no chargeable with felf-designing Inventions, Vio lence, Pride, Envy, Covetouiness, nor any

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ther of the degrading Vices, the natural Brats of the deprav'd use of the Will; and therefore Mankind ought to love, regard and cherish them as his fellow-fervants, and not abuse that bleffing of their Obedience and Submiffion to the dishonour of him that has tyed their ftrong hands, for their better ferving Mankind both for his Pleasure and Preservation. Those are but mean returns, not at all acceptable to the equal Father whose Children they are. And if well-doing Obedience, Submission and Innocency, must be thus rewarded, what returns then must Mankind expect, who breaths and meditates nothing but Fraud, Deceiving, Lying, Perjury, Blaspemy, Disorder, Confusion, Rebellion, Destruction, Violence, Rapine, and Oppression; delighting in and thirsting after em the blood even of his own kind, rejoycing, making bonefires, ringing bells and giving all arothers figns and demonstrations of joy and ces. gladness, at the slaughter of thousands; whereaily of very often the one half have the appellation reaof Friends, as being of one fide or Party: for OUS this they can rejoyce, triumph and return foith lemn thanks, but take no notice of a fertile his year from the bounteous liberality of Heaven and in the Grains and Fruits of the earth, and a fanan vourable Season for the gathering them. be down, O Man and tremble; what must be the apa from of these thy doings? Look back and renno lect seriously upon them. Remember how 1 6 often thou hast grumbled, murmured and reth igh pined at the miscarriage even of thy wicked and hellish Designs; how thou frett'st and storm'st do when thou art legally punished for thy manino eft crimes and villainy. Confider all thy ways Justice is one of the Essential Atthe ributes of thy Creator; he is of purer eyes

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than to behold the least iniquity. And canst thou hope for impunity, who notwithstanding the innocency ferviceableness and filent submission of the Creatures, art so hard-hearted as to treat those thy patient Vaffals in such unnatural methods? What then must befal degenerate and depravil Mankind, whose Thoughts, Words and Actions are altogether perverse and corrupt, Continu. ally defacing the beauty of the Creation by his favage barbarity both to his own kind and Consider O Man, the great il. the Creatures. Their methods are all tenluminated Powers. ding and subservient to Creation and Preserva. tion, the glory of their Creator. And canft thou think that the brave beautiful Creatures, the wonderful, glorious and amazing workmanship of the Creator, no less than thy self, are put under thee to be devour'd and destroy'd to fatiate thy vicious, disorderly, corrupt appe tite? No, no; but that they should live peace. able and quietly one amongst another, and also that they might be thy submissive, obedient, uleful fervants. And it is for fuch and the like reasons that the eternal creating and preserving Fountain, has hid from them the great mystery and exalted Power of the Free-will. this had not been hid in the secret Magia of each Creature's intellectual Powers, they would never have submitted to the many cruelties Man inflicts on them, but would have proclaimed pen Wars against him, and extirpated him from the face of the earth. The ever-bleffed Creator having indued most of the inferiour Creature with infide and outfide armed powers, as their Strength, Horns, Claws and Teeth, and the like wherewith the most useful and tractable Crea fures are furnished tho' they never exert them notwithstanding the various tyrannical oppres

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sions Men take delight and pleasure to inflict upon them, without having any respect or regard to that great commanding, yielding, meek, sweet Qualification and charming power of Submiffion, the most acceptable Sacrifice that Mankind or any other Creature can offer up to the ever-bleffed Creator. It being a peacemaking vertue, melting all down into a filent pause, by the repenting Tears, and fructifying dews of Concord, Innocency and Equality; it being backed, joyned and accompany'd always with a lowly, humble, quiet, courteous Deportment; that if these united strokes will not appear fo, then nothing will do, it thus accompanyed, being the most inspired power, and valuable Vertue in all religious worship. tho' the inferior animals do perform and live in the practice of all these fore-mention'd splendid, illuminating, preserving Laws of Number, Weight and Measure, being confined and commanded by those great Powers, and that all their methods of comely Order and well-doing, are natural to them; Yet this their Submiffion and Obedience is not therefore the less valuable, but the more; for Natural Vertues are as Superiour to all invented Cultoms, or traditional Laws, even those which have a Congruity and Agreement with the natural Laws; and do as much out-do them, as the illuminated Laws of the Celestial Governments the Laws and orders of Men. The celestial Governments are always exact, always constant, and for ever orderly and regular: And all the inferiour Subjects and numerous illuminated Powers, are for ever obedient and submissive to their Superiours, there being an Eternal Correspondency and an ecchoing agreement of Negotiations betwixt them. But the contrary is to

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be understood of the best Governments of the earth, their Laws, Customs, Policies, and Tradition, are always subject to Changes and Al. terations; and what is esteemed good and vertuous in one Place, is an evil in another; there being no Steddiness, no Certainty, in the Principles, Forms or Complexions of Mens Laws; nor never will, unless they take the Governments of the Heavens for their founda. tion and Patterns; And therefore as natural Vertues, Orders and Laws, are superiour and far more illuminated than the best of Mens Laws, Customs, and Vertues; so on the other side. unnatural Evils, fuch as oppose the natural Vertues and Laws imprinted on the infide of all things by the divine hand of the ever-bleffed Creator, are the highest and most horrid Crimes that any created Being under heaven can And they are so, in as much as they are unnatural; that is, oppose and contradid the Law, of the bleffed Father and Maker of all Creatures; for fuch Sins and Evils do work in opposition to all the creating and preserving Laws, and innate Vertues of things, and do as it were put a period or end to the great multiplying equal powers of the Creator. that it is most clear and true, that the natural Obedience and Submission of the Creatures to the Laws and Vertuous Orders of the Almighry is therefore of the more value.

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OF THE

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THE immense Creator, as we have in several places shewn, has fet Boundaries and Laws of Order to all his Sub-governours, the illuminated Inhabitants of the celestial Regions; which Laws they all exactly observe, and are imitated in their Obedience by all the inferior Animals, who never transgress the orderly methods of Nature, but still adhere to the grand Laws of Number, Weight, and Measure; under whose Dominion likewise, all the amazing variety of Grains, Herbs, and Seeds, grow up and flourish: so that all Creatures and Bodies bow to this universal Law. And therefore let Men pretend to as many Revelations as there are Hours in the Year, yet if they are not agreeable to the foremention'd Laws of Order, Number, Weight, and Measure, then all is fantastick, and without any Basis or sure Principles. Now all the Creatures, as we shewed before, observe their Laws with the exactest Resignation and Submission; which is the

the greatest Homage that any sensible Being can pay to the great spiritual Power, the Author of all Beings: and by means of this their entire Submission, the Lives of all the Creatures are made easie; and being endued with the seven grand or head Principles, they never fail to enjoy the greatest Pleasure where of they are capable, their Senses, in comparison to those of Mankind, being as it were compleat and perfect: so that nothing interrupts or disturbs their Happiness, but the malicious Contrivances and selsish Policies of Men.

The first of those grand Principles wherewith the Creatures are endued, is the Word of Power, the creating multiplying Quality, which all the inferior Animals are always ready to perform, observing Cleanness and Chastity therein, and keeping strictly to the limits of

Number, Time, and Season.

The second is, that exalted, innate, magick power of Preservation, on which depends the internal and external Support of all Creatures. Of this amiable, sweet Qualification, the Under-graduates are dignify'd with a large share; they never neglect their Duty to their Offspring or Children, nor are wanting in Tenderness, Care, Thoughtfulness, Art or Love; but bring them all up in the Laws of exact Order; so that it must needs be a wonder to every distinguishing eye to see how servent and sollicitous their Love is, and how zealous they are to perform that great Duty of Continuation and Preservation.

The third great Principle or Patrimony of the Inferiors, is Equality or Justice; wherewith they are furnish'd far beyond Mankind: They sleep, eat, and drink together, without any envying, grumbling, or repining, without Co-

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Of the Senses of the Creatures, &c. vetousness or Pride, tho' they differ as to Beauty far more than Mankind: the Strong domineer not over, or violate the Weak; but all live peaceably together, imitating the great Patterns of the heavenly Governments to a far higher degree than Men do, who live in general under the Operations of the self-ful divided Powers, to the ruin of themselves, and disturbance and uneafiness of all the Creatures under their Dominion. Amongst the inferior Animals who thus walk, according to Number, Weight, and Measure, there can be no occasion for Constables, Justices of Peace, Prisons, no litigious Suits about private Affairs, or against their Neighbours or Fellow-Creatures for eating up or ingroffing the Fruits of the Earth and the Bounties of Heaven, administred to them in all equality; they have no Differences about Monies, Lands, Mortgages, Governments, or Dominions; no armed Sons of Violence to defend them against Thieves and Invaders: no, no; Justice, Order, and Equality, are so deeply rooted amongst them, as to prevent the Incroachments of those evil Powers: So that they live pleasant and easie, gently affording their Help, and administring their Succors to the ungrateful Sons of Men, fully answering the great End of their Creation, and confequently are truly religious, and due Worshippers, according to their several kinds and natures, honouring their ever-bleffed Creator, and praising him, all of them in their several methods, to the utmost whereof they are made capable. What can be a greater Mark or Character in any Creature of Religion, than Obedience and Justice? Justice begets Equality, Equality Innocence, Innocence Patience, Patience Peace and Submission, and Submission

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draws all its Clients to bow to the Laws of the Creator. And in all those sublime qualities the

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inferior Animals are compleat.

The fourth Principle is that glorious Beam or Ray of Light, the original of all Corporali. ty or Sensation. In this fourth House all the invisible magick Powers are manifested, begin to see, hear, smell, taste, and feel, which is the first birth of Grief, Fear, Hope, Joy, and all the other Passions in all sensible Creatures: Hence it is that the intelligible, diffinguishing, understanding Faculties proceed, which sublime Powers branch themselves into the number Five. call'd the Senses, which are the Guides, Directors, Governours and Preservers of all superior and inferior Animals, and the inferior Animals have those serene Powers more entire, compleat and perfect than Mankind has by the Advantages of clear Air, and simple Meats, and Drinks, what Man has fuch a distinguishing, sharp penetrating Sight, as the Birds and Fowls of the Air, who can discern meer Atoms at a very great distance? The like is to be understood of several other of the Animals: How quick fighted and watchful are feveral of them? And the fleep of those volatile Troops, and of most other Creatures, is but as it were a transitory waking, not so heavy, drowfy, dark, stupifying, melancholy and dead, as that of Mankind is. And as their Luminaries are much more quick and sprightly than those of Men, so they stand them in double stead, their fight being unto them, not only as fure Guides and Directors, but their defence, safeguard and preservation from the cunning Baits and Snares, Invafions and Violences of Men. These and many other excellent Qualifications, do the the Inferiors inherit and intail again upon their young of the Senses of the Creatures, &c. 221 by observing the Laws and Orders ordained them by the Creator's grand Charter of Nature.

The fecond Power branching from this fourth Principle, is, that great directing, preserving Faculty, the Sense of Smelling, wherein the inferior Animals of all kinds far exceed Man. They, by this invisible Power without either Touching or Tasting, distinguish the Goodness, Badness, Fineness, and Courseness of any thing, and whether it be proper Food or Drink, or not; hereby making choice of natural Meats in a Moment without that groffer dangerous way of Tafting, for if the Inferiors were forced first to tafte, their Healths and Lives would many times be in Danger. This Sense of Smelling when it is serene and not adulterated by unclean gross Airs, Foods and Drinks, by its innate penetrating Power pierces to the center of all things under its cognizance, and discovers their invisible internal magick Vertues, Vices and Qualities, which none of the other Senses can do, they being too thick, grofs and corporeal, but the clothing or covering of this spiritual Property of Smelling is the Air, and its Power of distinguishing in each Creature, is better or worse, perfect or imperfect, according to the Air and Foods they live on, and things they communicate with; and fecondly, according to their Temperance or Intemperance: for Meats and Drinks constitute and form the Creature. That is, the Foods and Drinks are converted into Chyle, the Chyle into Blood, the Blood into Spirits, and according thereto are the Dispositions and Inclinations; and thus the Foundations are laid of all Forms, Shapes, Actions and Practices of Life. And as the Foods and Drinks are more or less clean, innocent and timple,

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simple, the Spirits are finer or groffer, and the Sense of Smelling is in proportion, and corres. ponds with the original Materials: that is, clean Foods and Drinks: and free pure Airs make fine Spirits and perfect the Smell. But Man has in great measure lost the power of distinguishing by Smelling, through his use of foul unclean Foods and Drinks, and thick, con. taminated, fulphurous, fmoaky, gross Airs, fo that he is now forc'd to take the Sense of Tast. ing, Custom and Tradition, for his Guides, Whereby it appears that the Inferiors much exceed him in this noble Sense of Smelling, which is through their Obedience to the commanding Powers and Laws of the great Creator. by they fortify and preserve themselves from the evil of all invading Qualities, and by their perfection in this fublime Sence they are not only preserved from the danger of poysonous unequal hurtful things, but enjoy a more compleat pleasure in eating, and the use of all the things wherewith they are furrounded, than is possible now for their human Superiors to do, who have fully'd, adulterated and weakened their Senses by Intemperance and Uncleanness, and blunted this keen spiritual Power especially, so that they are forced to do all things by haphazard as having loft in great measure those noble Faculties and Talents belonging to their Souls.

The third Branch issuing out of the fourth House or Principle, is the Sense of hearing, it having an æthereal Birth as subsisting, and being formed by the subtle Powers of the Air, in which Element all Sounds incorporate and invest themselves, and therefore all Sounds, Tones and Voices, are swift, quick and penetrating, move, sly, and are conveyed to great distances

in a Moment, according to the strength and weakness of the Sound. And herein the inferior Animals are very exquisite, both as to the quickness of hearing and the distinguishing of Sounds, Tones and Voices, not only of those of their own kind but of all others, and therefore they flee and shun all unequal. fierce, turbulent noises, as of Guns, Dogs and the like; and on the other fide, the Creatures are made tractable, friendly and conformable to the Commands of their Masters and Governors by the Sounds and Tones of their Voices, without understanding their Words, but by a natural Power they distinguish their Intentions, Desires and Meanings, by the variation of their Sounds and Words, much after the same manner that they do the Language of their own kind. So that when their Keepers or Drivers are passionate and furious, the Inferiors will tremble as it were for fear and dread, and are as sensible as Men are at the angry wrathful Words of their Likewise do not mild, soft, equal Superiors. Sounds, Tones and Words, incourage and highly please and delight the Inferiors, all which is by the means of sympathetical Powers? So that it is clear that the Creatures are great Mafters of Sounds, Tones and Language, they quickly understand French, Italian, Latin Greek or any other Tongue, and their Method is, mathematical and confequently musical. They converse from the seven grand Notes, by varying them and running descants thereon according to their Occasions; from whence it is that they understand the wills and meanings of their Masters by the Sounds of their Words, though they know nothing of Words. Besides, their Brains and Heads are clean and free from foul, gross, obstructing humours, so that they have a quickness

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quickness and readiness of hearing, that nothing can escape almost, whereby they readily secure themselves as much as is possible for them to do, from the invasions of Enemies. The Under-graduates then have a far greater perfection in this invisible, conveying, ætherial Power of hearing, than Men have who throw their perversity have bounded themselves in narrower Circles than those of the Inferiors; who having kept their Laws, their Numbers, Weights and Measures, have herein an universal circumference, like the great Governors of the Cælestial Regions, the undeniable Pat-

terns of all fublunary Creatures.

The fourth Branch issuing from this fourth House or principle is the Sense of Tasting. This Sense likewise is imploy'd to distinguish the goodness, badness, cleanness, grossness, sweet, sharp, salt, bitter, and all the qualities of Meats and Drinks. and all Compositions. Inferiors have likewise this great Power, much more compleat and perfect than Men have. The Creatures living on innocent, clean, fimple, natural Meats and Drinks, never adulterating their Palates with artificial Compositions of extreme sweets, bitters, sharps or falts, nor with strong spirituous Liquors, which extinguish the Power of distinguishing, and for the most part spread their Venoms through the whole Body as is but too apparent by the Dileases, wherewith the human Nature is afflicted. The Creatures by reason of their thus simple living, have therefore not only a more exact and perfect Tast, but Pleasure: for the more fimple, equal, intire and innocent, the Meats and Drinks are, the greater is the perfection of the Sense of Tasting; and all the pleasures of Nature are by consequence in the same degree,

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ee, an and the nutrimental Juices are no less easie and agreeable in the Stomach, which still enlarges the pleasure of the feeding power, and the whole Body, from whence proceeds strong, powerful, brisk Spirits, and active agile Limbs. For all the infide qualities in all Animals are according to the nutrimental Juices of the Meats and Drinks, the equality or inequality thereof; and each Animal, as he feeds, is better or worse, stronger or weaker, courser or finer, brisker or duller, and more or less fierce. And the Sense of Tasting for ever bows to the Cleannels or Groffnels of Foods. Thus it is both in Men and the Under-graduates; for when the Meats and Drinks come into the common Warehouse or Stomach, they are prelently deliver'd into the ready industrious hands of a compleat Master-Chymist, or Separater, who with an equal hand, distributes all the finer nutrimental Juices to the Members of the Body in a wonderful fecret manner; but still according to Number, Weight, and Measure, as is apparent by the Circulation of the Blood and natural Spirits: for the health both of the Body and Mind, takes its birth from Proportion, and the Equality of the Meats and Drinks, and their nutrimental Juices; wherefore Men ought to be very careful therein, more especially when they are compounded and rich; otherwise the Circulation and descanting Powers can never be perform'd in any order, or keep due time in their Motions and Operations. All Animals, both of superior and inferior ranks, wound their Health, when they fuffer either unclean or unequal Meats or Drinks to enter the great Gate or Mouth of the Animal City: Whose first Work is to adulterate the noble Power and Faculty of the Palate, or Sense of Tasting. The second

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to vitiate and spoil the tune of the Stomach, and then all's in a tumult, and the animal Superstructure dwindles, and droops, and finks by degrees, nay many times as at were at once, into ruine Nothing is found, healthy, or truly pleafant, that is not made up or compounded of agreeable qua. lities; and for that reason, the Senses and all the intelligible Powers in Animals, are better or worse: according to the foundation Principles, i. according to the Creatures Radix or original Prin. ciples, whether gross or clean, unequal or equal. fuch are their Spirits, Inclinations, Dispositions, and Practices, Shapes, Figures, Forms and Complexions: which is the reason that one Animal is strongly inclin'd by Nature to clean innocent Meats and Drinks, and another to all unclean, rapacious, gross, foul, bloody Foods: all which arises from the innate Principles of the Creature. Not but that the Creatures are taught, and accustom'd to many things, are led out of the way of Nature, and her Qualities chang'd, whether of Cleannels or Uncleannels by Art and Custom; which is of great importance, and ought to be taken particular notice of by Men in their Choice of Meats and Drinks: for if the great Governors of Nature, the Smelling, Seeing, Hearing, and Tasting, be mis-led, and lose their natural way and order; then w thart a crowd of invading Qualities, and obtain the Ascendant, and then the power of diffinguishing is loft, each Sense, and particularly the Taste, becoming adulterated and gross. M that no Creature can have the Talte nice and entire, but only fuch as live on innocent, clean equal Foods, which the inferior Creatures do and therefore they far exceed Men in the power of distinguishing by the Taste, and confe quently their natural delight in Eating and Drink Of the Senses of the Creatures, &c. 227

Drinking is far greater than Man's. They likewife have many other innate ecchoing Properties, that heighten and advance their calm pleasure, as having no fear or thought of future want, and the like; which compleats their Pleasure and Content. But it is to be observ'd, that nothing fo foon vitiates the Palate or Tafte, and the distinguishing Properties thereof, as unequal Meats and Drinks; nor destroys the Digestive Faculty of the Stomach, as such foul living Intemperance, present Cares, Suspicion, Hope, and Fear; from all which preying Qualities the interior Animals are tree; for which reason they have all their Senses and intelligible Faculties more compleat, and have more use, benefit, and pleasure therefrom, than Mankind can have, by reason of Mens having immers'd themselves into so many Uncleannesses and Intemperances as before.

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The fifth great Power or Branch born in the fourth House or Principle, is the Sense of Feeling, which is the Magazine into which the other four Senses are continually employ'd to bring their Wares and Treasures for the Support, Pleasure, and Preservation of the animal World: and what they by their diligence thus bring to the common Store, the great separating Power disposes of as need requires to all the remote Parts and Garrisons: but if the Warehouse, or the Feeling power, be oppress'd by too great a burthen or quantity, or with unequal, heavy, gross Commodities; then all the Operations are tumultuous, and there is nothing but inward Insurrections of opposite Qualities, which spread their Venoms through the whole Body; so then the Feeling power, instead of a pleasure, becomes as it were a Tormenter; and all the delights of the Smell, Tafte, 228 Of the Senses of the Creatures, &c.

Hearing, and Sight, are converted into pain and irksomness. The Feeling power is then as it were, the Centre, or the Judge which de. termines of whatfoever is transacted by the other intelligible Powers and the Free-will: for when the Primum Mobile, or Free-will, operates in Inequality, and gives the Senses their full fwing, so that they consult only their own pleasure; then this Centre or Feeling power. immediately gives Judgment, and the whole Circumference participates the Diforder when the Feeling power passes Condemnation. When the Sight is allured with beautiful Objects, then presently extravagant strong Desires are kind. led in the Mind, which occasion an universal Diforder and Disturbance throughout the whole Body. The Senfe of Tasting covets rich compounded Meats and Drinks, for a momentary pleasure in the Mouth; but the stings thereof running through the extent of the Feeling power, fill the whole House with Anguish and The Feeling power is likewise affe Malady. cted, and the whole humane Orb suffers, and is disgusted, when either the Smelling Faculty's impair'd, or lets in groß Scents or impure Air; the influences or fequels whereof are of permicious consequence to the Feeling property. The Hearing likewise adds fewel to the fire, by being contaminated with evil Communications Discord, Contention, Envy, Backbiting, Strife, Oppression, and the like. So that upon all or casions the Feeling property is the Center; and as the other Senfes are manag'd well or ill, and are in order or disorder; so it is with this more Substantial power, which being fix'd, is force to endure all Attacks, viz. of the Gout, Stone Cramp, Palsie, Fevers, Dropsies, and a hun dred other Evils from the Taste. The Sigh punishe

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punishes the Feeling by the concurrence of the Will prompting to many things that cannot be procured without the hazard or ruin both of Body and Soul. The Smell affects with various baneful Uncleannesses; and the Hearing makes the Heart to ach with horrid Words, wicked Communications, Lyes and Calumnies. in the inferior Animals the great Feeling power suffers no such Attacks, nor has no such Wounds to complain of, or Violences to condemn, unless Man be the occasion thereof; for they are not subjected to the Intemperance of the four head Senses, but through their orderly Government and Guidance are freed from all the Diseases abovemention'd: They have no aching hearts, but from the Assaults of Men; no troubled Minds, Suspicion, nor Despair; no Wounds from Gluttony or Uncleanness plunder or bereave the Feeling property of its pleasure; for this Feeling power being the Center or Ground wherein the Seeds of Good and Evil are fown, may therefore be call'd the House of Joy and Pleasure, Grief and Pain; all according to the state and conduct of the inelligible Powers, in Cleanness or Uncleanness, Temperance or Intemperance, Equality or Inquality, Groffness or Fineness, and according o the state of the Minds and order of the Inlinations. But all the Evils which Men bring pon themselves through their Blindness, Igll ocorance, Intemperance, Senfuality, and uniand ersal Disorder, the Creatures keep themselves , and tee from, by observing the Limits of their more aws and Orders: by their being temperate, force lean and calm, they have a compleat pleasure tone om all the sensitive Powers: their Passages hun re free from Obstructions, their Appetites Sigh lean and sharp, and their Blood runs free and nishe

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undisturbed through all its Chanels and Veins: their natural Spirits are fine and brisk, their Nerves oily and pliable, their Limbs strong, nimble, active, and found, and their Minds and four head Senses are quiet, serene, calm, and free from Envy, Strife, Contention, Pride, Violence, and all diffurbing, covetous, anxious Inclinations; fo that they have health of Body and pleasure of Mind; the four head Senses please themselves fully, without prejudicing or being complain'd of by that of Feeling; for they all, with an ecchoing Voice and mutual Confent, agree not to impose either improper Wares, or too much, or any way to difturb the Center or Storehouse. Whereas all is quite contrary in Man, whose Inclinations to Interaperance and Uncleanness are so immoderate, that for the fake of a momentary Pleasure, and the Gratification of his Luft, he will forfeit the Ease, Delight, Health, Strength, and Beauty of his central House or Ground. Therefore pray tell us where or in what fecret place liss the Skill, the Understanding, the Reason, and the distinguishing Eyes of the Humane Artists? How is it that they are so unseeing, so dull of hearing, that they have fo adulterated their Taste, that they have so sully'd and impair'd the ferene Sense of Smelling? If they had not fquander'd away those noble Gifts, how could they import such quantities of unequal, dif agreeable, poyfonous, putrefied Wares, and fo continually overfreight their Vessels, as to be lemb numb the Feeling Power, or make it their Tor ike menter? Whereas such is the Perfection or rigin those four head Powers in the inferior Animals ions that they are always kept thereby within the hat bounds of Number, Weight, and Measure, and lature import no improper, unmarketable Good lafe Thei

Their Smell is so fine and penetrating, that even with a bare touch they can distinguish the Goodness or Badness, Vertue or Vice of their Meats and Drinks, and thereby prevents the Palate, that nothing improper may allure it to adulterate the Taste. They have this Sense of the Smell fo clean, entire, and piercing, that they admit no unequal, gross, unclean, compounded Materials, to enter the gate of the Mouth; so that their Tastes or Palares cannot be fullied, or vitiated, or corrupted, nor they be seduced from their native Dispositions, Beauties, Innocency, and Cleannels. Neither does that noble and most beautiful Ray or Beam of Light, the Governor and splendid Director of all fenfitive Creatures, ever communicate any Figure, Form, Shape, or Object, to hurt their Minds, entice them to break their Laws, or inflame them with any ardent Defire after any thing but what tends to their Preservation. Neither does the Hearing let in any Enemy to disturb or put their inward Negotiations in an Uproar, or infringe the Calmness and Serenity thereof: No, no; all their Tones, Sounds, and Cries are uniform, and their Discourses pertinent, they keeping strictly within the Bounds of Support and Preservation. Nothing is heard not amongst any of the Animals that is lewd, or could may move them to that unnatural Emotion of dil Laughter, or any other Passion: neither are not she may missed by any fraudulent Discourses, discourse she embling Addresses, or smooth Harangues; but Tor ike skilful Musicians, they keep to the seven on o original Keys or Notes; wherefore their Variamals ions and Descants are for ever uniform. So
n the hat all the inferior Animals consult the most
and atural and agreeable methods to advance the
sood lafe, Health, and Pleasure of the central Pow-Chei

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their air'd er, House, or Property of Feeling, whereinto the other sour Senses bring in and lay up all their Treasures for the common Welfare or Preservation of the whole, opening the secret Cabinets, and penetrating into and discovering the invisible Qualities and Complexions of each thing, and shewing the Creature what is proper, suitable, good, and the contrary.

The fifth Property or Principle, is the natural Fountain of Love, Affection, Tenderness, and of all yielding, bowing, courteous, amiable, friendly, uniting, ecchoing Powers and Inclinations; as also of all desiring, begetting, creating and preferving Qualifications, and of all the lympathizing, fociable Motions between the Males and Females of all fensitive Creatures. Of which sweet harmonious Qualities, the under-graduated Animals have a very large thare, and are more compleat and entire there-They, by means of their in than Mankind. being temperate, clean, and innocent, by their Submission to their natural Laws of Number, Weight, and Measure, being freed from all Disturbances in their Marriages, viz. of Fear, of Hope, of bad Humours, of Disagreeing, of Want, of Suspicion, of Jealousie, and the like; but they perform the great Mystery of Generation in the fight of the great celestial Governor or Luminaries, and in the prefence of Princes or their Matters, not needing any Coverings or feeking any Retreat; their Innocency and Obedience are their splendid Grotto's or Grove of Pleasure; so that they fear no Reproach have no Regret, neither does Shame dwell a mong them, or come near their Dwellings.

The fixth Principle is called the Mercurious in whose Orb all the foremention'd sensible Properties and invisible Powers obtain Corpo

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Of the Senses of the Creatures, &c. 233

rality; that is, herein the innate Desires, Thoughts and Imaginations, cloth themselves with thin airy Bodies, with Sounds, Tones and Voices, which are wonderful and amazing Conveyances, swift, penetrating, and moving all the internal Properties of those to whom fuch Sounds are directed; but more particularly those that most resemble that Quality or invifible Power which had the Government in the faid Sounds, Voice, Tones, or Words: for Sounds and Words are nothing else but airy Bodies, which cloath or cover the intellectual Faculties of the Mind, and ferve to usher and manifest them into the World in order to a third birth, that is Action, which gives them a visible substantial Body. Now in this fixth Principle or Quality all the invisible magick Powers start up with a lively, quick, powerful Motion, and as it were touch, hear, fee, taste, and smell each other, with an ecchoing agreeing Power, from whence Sounds, Tones, Voices and Cries, are formed; and then, even in a moment, the spirituous fine parts of the Element of the Air incircle all the Defires and Imaginations, and in an instant embodies them; for the spiritual Power of the Air is the Materia, that gives them their individual Beings, which is a most wonderful thing when duly confider'd, distinguish'd and understood.

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orpo llity The feventh great Principle or Property, is the House or corporeal Body which encloses and encompasses all; and within this expanded Circumference are performed and transacted invisibly all the innate secret Operations of the other six Luminaries, or vertuous Powers. Here all the Records are kept of Order, Number, Weight and Measure; and this is the Foundation whence the great governing Powers proceed, 234 Of the Senses of the Creatures, &c.

ceed, viz. Wisdom, Understanding, distinguishing Obedience, Creation, Prefervation, and Submiffion; of all which prime Vertues the Under-graduates have a greater share than Mankind, as appears by the foregoing: befides, they have them as it were unfully'd; they have no prevaricating dawbing Lawyers, brib'd Counfellors, covetous felf-defighing Advocates, nor prejudic'd or partial Judges; no wrangling contentious School-men, nor upstart Revelati. ons about the nearest way to Heaven; no un. natural Murthers, or killing their own kind, neither for Religion, Ambition, or Interest, or any other Pretence or Passion whatsoever; whereas Men, even upon any frivolous Provo. cation, are ready to facrifice all that fland in their way; tho' all-killing is to be ranked amongst the greatest Evils, as diametrically oppofing all the Laws both of Creation and Prefervation, whatfoever the degenerate, fierce, divided, envious, covetous, proud Governors in the humane World or City, may imagine to the contrary.

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OF THE

Representations of Looking-glass;

Of Dreams, of Frenzy, and Conjectures of the State of Eternity drawn therefrom;

AND

How the Beauties both of the Body and Mind may be advanced.

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THat extraordinary Production of Glass is from a composition of Salt-perre, Redlead, and Sand: By the help of Art those mean Ingredients are transmuted into the finest Commodity in the World: but it being a thing made at home, cheap, plentiful, and familiar; for those Reasons its Excellency is either not duly consider'd, or undervalu'd and degraded. For Glass, in its own nature, both for use and beauty, surpasses all other Ingenuities and fruits of Art. What can compare with Glass for Transparency, or the conveyance of Light? What is more durable, or so beautiful? All the Beauties of the fublunary World feem to give place thereto, and that there is nothing vifible so ornamental and noble, except the glotious train of Stars and celestial Luminaries, and those Glass seems to imitate or resemble, as it likewise shews the wonderful power of the Element of Fire, when the strong central Powers of Nature are opened thereby through the Management

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nagement of Art, in which practice the English give place to none; and for Glass, they make the best in the World. The like may be said of our Country-men in several other Sciences, Arts, and Trades; but nothing they produce can compare with the Workmanship and Or. naments of Glass. Carvers, Joyners, Painters, Works, and the like, are dull, dark, heavy, me. lancholy and earthly, in comparison of this resplendent Commodity, which, as we said be. tore, feems to refemble and imitate the Orbs of the celestial Powers; for at once it lets in and conveys the Light, the Air, and the Fire, which are three inseparable Companions: and therefore nothing in the World can be either more ornamental or useful. Besides, strange and unaccountable Wonders are performed by the means of Glasses, as by Opticks and Prospectives of several kinds: And how wonderful are the Reflexions of Looking-glas, which duly placed, shew the Forms, Shapes and Figures, Beauties, and the contrary, of all Things and Creatures, to the utmost Perfection, when in reality there is nothing! Which Mystery in Nature is unaccountable. But notwithstanding that the Complexions of all things are thus fully represented, and so much to the life that nothing can come near it; yet a Man having beheld and feen himself in this manner in a Glass, in a few hours time shall hardly retain any memory of his own Features, Face, or Complexion: the natural reason whereof is, that the Shadow or Idea which appears, notwithstanding the Perfection thereof, cannot be received, stampt upon, or recorded by the Intellectuals or memorative Faculty, because it is a Nothing, that is, is not tangible or corporeal: for our great Officers, call'd Senses, the Conveyers i

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veyers of all Bodies and Species, cannot fix, retain, or impress any thing on the Intellectuals or Memory, but what has some Analogy or Resemblance with themselves, or that is some way corporeal; and that is the reason that a Man retains a much better Idea of himself from the Contemplation of his Picture, than from his Representation in a Glass; tho' this is so much more compleat than the other, that if any Man could in any measure attain to the like Degree in painting, he might command as much Gold or Wealth as he pleas'd. Now the Image or Pidure on a Board or Cloth being corporeal, and fram'd of Materials tangible as a Man himfelf, he can fix and retain the Memory of such a Representation even as he knows his Friend or any other he converies with or takes notice of: when at the same time his own Form represented in a Glass quickly vanishes out of his Memory, tho' it is, as it were, infinitely more compleat than the most perfect Picture. Glass representing the very Motions and Geflures of the Person, however he goes away and forgets what manner of Man he was: but the Picture or the Face of his Friend he scarcely ever forgets, so effential is the impression of things of like matter or substance with the Intellects, and so slight is that of things incorporeal, they being to the Senses as it were an eternal Nothing, tho' they appear in a Glass so perfect and compleat. And therefore if a Man who never faw or heard of a Glass should be let before one, how much would he admire and be astonish'd at the perfect Representation of himself and things about him! tho' with us the thing being so cheap and common, loses its esteem, and is not in the least valu'd or consider'd as it ought. For the Appearances therein

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are altogether as effential as things in Dreams are, tho' they are not so to the apprehension of Reason; for the Representations of Dreams, as to Joy, Sorrow, Grief and Pain, seem to be indeed effential: and this comes to pass be cause Men during the Sleep of the Body have not the natural or corporeal Uses of the five great Powers call'd Senses, and therefore the Pain, Joy, Grief and Pleasure vanish so soon as the Body awakes and re-sumes its natural Functions: and those Passions in Dreams are so violent, that they oft-times awake the fenfual Powers, and then the Mind and Intellects are pleased or troubled that it is not as they saw or apprehended in the time of Sleep or Dreaming; and yet there was nothing more either to pleafe or benefit, affright or hurt, than there is in the Reflexions or Representations of a Looking-And it is not to be doubted, but that the Images and Idea's which Glasses represent in so lively a manner, would have the same effect and operations on the Soul, if they could be conveyed, and the corporeal Senses were superseded or asseep, as in Dreams they are. Moreover, if Dreams should continue a hundred Years, more or less, the state of the Soul would still be according thereto; and therefore nothing is so lively a Copy, or shews so much the condition of Eternity, as Dreams and Images in Glasses. Here, near and far off is the same, and a thousand years as one day; that is, there is neither Time, Place, nor Progression of Time in Eternity: a lively instance and testimony whereof we have in the Sleep of the Body. The passing of Time is unaccountable to the Person that sleeps. Time took its Birth when things appeared in the Creation; for there is neither Day or Night in the deep Eternity,

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nity, where all fenfual and corporeal Powers cease to have corporeal Being. There are three things which eminently demonstrate and hew the magical power of the Soul; viz. Dreams, Distraction, or loss of the Government of the five inward Senses of the Mind whence the five outward take their Birth, and the Reflexions or Idea's of Glasses: each of these make fomething appear, and to be effential where there is nothing, and to be dreadful or pleafant, rejoyce or afflict, as if all were real; so wonderful are the ways and methods of God, and his Laws in Nature. And yet Men are so beforted as not to confider any of those things, or think thereof. But tho' the Representations of Glasses be not corporeal, and so consequently soon vanish out of the Memory, nevertheless impregnated Women by often looking in Glafles, through the fecret power and energy of their Intellects, convey and impress the complectional Idea's of what they often see or intently behold therein on their Fruit; but it is not so easily and familiarly done this way, as by their beholding of Pictures, which for the Reasons before assigned make a deeper Impression: but it has been performed by both; for the magick Power of Women, in this and feveral other respects, is far greater than that of the Males; as in our Way to Health we have hinted, for the lober consideration of the Sons of Wildom. And therefore we lay, that the Beauties of Children, both of Mind and Body, may be advanced or debased according to the Methods taken. The proper ways to encrease the Beauties both of Mind and Body are, That the Impregnated keep an innocent, regular Diet, and use moderate Exercise, always avoiding Inequality both in Meats, Drinks, and

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Communications; for if People eat the Fruits of Discord and Violence (which was the forbidden Fruit our first Parents eat) then the Off. fpring must partake thereof: for Adam, or Mankind, is put into the Garden of this World to dress and manure it, and has leave from his Lord to eat of all the innocent Fruits therein for his Maintenance and Support; but he is forbidden the Fruit of Oppression and Vio. lence, and what must be procured by Self-hood. Envy, Strife and Unmercifulness, which grow and are brought forth from the divided dark magick Powers that stand in the center of Nature, and ought not to be stirred up, awaken'd, or kindled. And therefore such as would obtain the Beauties both of Body and Mind, ought especially to take care to their Foods, that they be innocent, equal, and procured without Oppression, or Unmercifulness and Charity. 3. To be patient, and submit in all things to God's divine hand of Providence, and not to enter into any fort of Passion or Anger; for every Inequality, as well as Intemperance, makes deep Strokes and Impressions on the young tender Fruit, whatever unthinking People may imagine to the contrary: and all the Inequalities of Fathers and Mothers are as surely imparted and imposed on their Children, as any Inclinations, Dispositions, Features, or any other complexional Properties. And therefore they who would have their Children dignify'd with Beauty and Vertue, Health and Strength, mult live in the practice of those and the like innocent harmless methods; for the Fruit never fails to shew the Temperature, Vertue and Vice, of the Tree whence it proceeded and was generated: which Parents ought to take particular notice of, and have especial regard to, because the the Beauties of the Mind are the most valuable of all others. 4. To advance the Comeliness of the Features and Beauties of the Body, let the impregnated Women have in their Houses the Pictures of beautiful Children, of Boys if they would have Boys, place them more particularly in their Chambers where they are most conversant and sedate, so as they may be best beheld; and if their Husbands promote them to it, and perswade them to the Efficacy of their often looking to the Picture for having the Child like it in Beauty, this will be a means of more fully effecting the Defign by stirring up the magick or hidden powers of the imaginative Properties, which when fortify'd and highly rais'd, can in a moment change the Complexions and Forms of the Fruit. The like may be done by the Representation of deformed Pictures or Images, or Spectacles of Fear, Dread, Melancholy, Violence, Unmercifulness, and the like; also of Courage, Joy, Pleafure, Unity, and fuch things as delight the Mind: but proper and natural Methods and Times must be observed during the Woman's going with Child. Now if there were not a natural Capacity to cause this, contain'd in the circle of the humane magick Powers, pray tell us how do impregnated Women, from a defire or inclination to this or the other thing, mark or impress the Character thereof if they have it not in due time, on the Child, and on that part of it which they touch of themselves, whence the Mark often happens on the Face, for in that condition they are subject to clap their hands thereon, or on the part whence the Defire or Longing arose and proceeded? And many other Deformities are procured and impresled on Children by their Mothers looking often Q on

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on and conversing with ill-featur'd People, and fuch as have disproportion'd Bodies and uncouth Faces, that have great Eyes and the like Defor. mities: also the young Fruit frequently has such colour'd Hair as those have whom the Mother takes most notice of, and is looking frequently on, especially when 'tis red, which is no ble. mish, but by the estimation of the People go. vern'd by Custom; wherefore Women do not fo well approve it as they do other Colours: and therefore fuch as would have fair flaxen Hair, ought to have the Pictures of Children having fuch, or be amongst fuch Children, Also during the time of their going with Child they ought to be amongst healthy handsome People, Children particularly; to have the Pictures of healthy Children, and to avoid look ing on the Pictures of such as are dead, or fickly; for Distempers and Diseases are a frequently convey'd and impos'd on the Chil dren or tender Fruit, as either Beauties or De Now it may be this Philosophy will formities. be disbeliev'd by fome, and difregarded by o thers, which we shall not be much concern at, as knowing that few Readers are acquain ted with the secret Operations and Methodso Nature, or ever think of fuch things, but thin as well as act by Custom, Tradition, an Chance. And therefore tho' all Men know that if an impregnated Woman long, and have not the thing in due time, that the Child, that part or member of it whence the longing proceeded, is marked; but the thing being pro cured in time, the Appetite or Mouth of N ture, or of the Child, is fatisfy'd, and it at the Mother are cur'd of the Disease, as we sa before; and the reason why we mention it aga is, to demonstrate that other Vertues and Vio

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aga Vic are as aptly and naturally convey'd and impres'd as the foremention'd Mark or Character: for the Principles of Nature are not only universal, but have the very same Power and Operations according to the quality of each thing: and tho' Mankind has loft his way, and wanders in the dark, whence multitudes of vain Opinions and violent Controversies have arisen: yet God's Laws, and all the great Powers of Heaven and Earth, are entirely one and the fame for ever, and go constantly on, every Power and Principle using all possible diligence to perform its own Work both in the Evil and the Good; all, according to what quality or property, is awaken'd, whether equal or unequal, and the Impressions made are according to the strength or weakness of the thus awaken'd or defiring Property, and their natural Operations are accordingly felt and feen: So wonderfully has the ever-bleffed Creator made all things, and has endued all his Works even from the smallest and meanest of his Creatures, to the highest, with a sympathetical, influential Vertue and Power, both in Evil and Good, Vertue and Vice. Nature never looks afide or loseth her way: the Good confederates with what is near or like it felf, and the Evil does the same; that is, they impose their Properties on their Simile. This great Truth every one ought to consider, distinguish and understand; otherwise all their Actions and Methods are by chance and hap-hazard. Now for want of this intrinfick Knowledge of God, and of his Law in Nature, thousands of People run themselves into the greatest Inconveniencies both to the Body and Mind; for the fecret Motions and circular Operations of Nature never stand still, no more than the Sun and Moon, and other great Q_2

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great celestial Powers under the Creator, the Governors of the Universe, whose circular Motions are constant and perpetual. And in conformity to those superior Patterns do all the under-graduated Creatures go on; but the grea. test part of Mankind never so much as think thereof: which is the principal occasion that both the publick and private Governments of Men undergo fo many Evils, Changes, and Misfortunes. Policy we see will not do: for nothing can circulate currently and fmooth, or operate regularly, but what is built on uniform Principles, according to the Patterns of the great ruling heavenly Powers: and for want of following those illuminated Presidents, we see what Vexations and Miseries Man has brought upon himself, and what a vast disproportion and deformity there is in all things under his Direction, and himself particularly has the greatest share in those Miseries and Inequalities; his Mind is darkn'd, deprav'd, and fully'd, and his Body equally deform'd, all which might be remedied by a prudent management and due Methods, in two or three Generations; and the Body might be as many Degrees exalted and beautify'd as the Mind; tho' the last ought always to have the principal regard, but one cannot be done without the other: for the Deformty and unaccountable disproportions of the Body and Members thereof took Birth at the lame time that the Mind and intellectual Faculties of the Soul were polluted and deprav'd by the turbulent Operations of the unequal Powers, and eating the fruits of Violence. Then the Wa and Deformity began in himself, and presently spread its Venoms to all the under-graduated rance Creatures under his Dominion; so mischievous is he Creatures under his Dominion; so mischievou to himself and the whole Creation was his de altog partur fant lt of

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parture from the Law of his Creator, who had given him a free unbounded will which rendered him the compleat Image of his maker beyond any other Creature: but he using this Power arbitrarily, without any regard to the Laws of God written in the grand Charter of Nature, has hereby subjected himself to perpetual changes, plunging himself into one Evil after another, and his Eyes are hereby become fo dim that he cannot discern how Things sympathize one with another, and are chained together in Nature; fo that by applying this unbounded Power of the Will to wrong purposes, he has quite funk and degraded himfelf: from whence it follows that if he strenuously bend this Power of the Will to Vertue and Equality he may retrieve himself and be re-instated in his former Dignity in great measure. For at that very infant that he unites his Principles, and the Freewill and Intellectuals operate in equality, then he attracts the Good and Vertue out of all things, whereby he becomes more and more fortify'd, vertuous and innocent; so great is the Power of the Free-will to preferve and dignify when it is submitted to and steers in the methods of the eternal Fountain of Love and Light. For nothing then is more agreeable, amiable and pleasant to the Soul and Mind of Man, than the practice of the Creator's Laws; nor nothing o uneasy and perplexing as the breaking thereof: then a Man is effectually enabled to deny himself any thing, without regret or trouble. Was It is a grand mistake, to think that the strict ently practice of Self-denial, Vertue, and Temperated rance in Meats, Drinks and Communications, would be here any way hard or difficult; no, no, 'tis de altogether the contrary; that is, 'tis most plearithm and delightful to all such as have listed them-Q3

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themselves under the united Powers of undefi-And then a Man is enabled to led Nature. beautify both the Mind and Body to a very high degree; for disproportions and deformities in the Body arise and proceed from the in. equality and deformity of the Mind; and the Signatures of all Bodies evidently shew the Spirit of the Father and Mother, and so of all o. ther Creatures: for according to the inward and spiritual Government, and the Form which obtains the ascendant, such is the Mark and Character or Complexion of the Fruit, which again is influenc'd powerfully by Imployments and Communications, and made better or worfe, and more or less beautiful: Which if it were rightly understood and considered, Errors, Duiness, Blemishes, and Deformities, would not be to common.

It is likewise to be noted, that the Free-will in Mankind, with a wonderful Magick Power, can do mighty Things both in the good and the evil, according as it governs and is immerfed either in the divine Fountain of Love and Light, or the contrary: and for the same Reason every Man ought to be fober, and carefully obferve the Laws of Order and Temperance, both in Meats, Drinks, Imployments, and Communications: for all Thoughts, Words and Actions proceed from equal or unequal Principles, and never fail to strengthen their Similes: let them be what they will, they are fure to do fome fignal Good or Evil, they never returning back again provided they can find out a Confederate: and therefore Silence is a powerful Vertue, than which there is no branch of Temperance more wanting; for Men ought not to speak but in proportion to their gift of ture Understanding and Knowledge: and as Man

has but very little true Knowledge, therefore he ought to speak as little; which silent Pause or Method would arm and strengthen the Good by keeping them from Evil, and leading them farther into the Paths of Temperance and all kinds of Vertue; for all sensible People will acknowledge that great part of the Evils that wait on Mankind are usher'd in at the Door of much and idle talking, as we have discoursed

at large in our first part.

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But to return to our Subject of the Beauties of the Body. It is universally acknowledge, that the Vertues, Beauties, and Goodness of the Fruits of the Earth, depend chiefly on those three Things: First, the goodness of the Earth, and its being suitable to such and such Grain, or other Fruit; secondly, on the Judgment of the Husbandman, and his management; thirdly, on the Goodness or Badness of the Seed and Seasons of the Year. Now if those three things concurr, you are certain of having a confiderable Crop, and that too of what is good, let the Fruit or Grain be what it will: but if the Ground be never fo good, if the Husbandman be deficient either in Skill or Care, then the product is neither so good in kind, nor so much in quantity: and if the Ground or Seed be not good, then all the dreffing in the World will not do, but the Fruit will be either little, or poor and mean; and the agreeableness and equality of the Seasons, as they are favourable and the contrary, and are well or ill chosen, mightily influence, and further or hinder the Success. And as it is in the vegetable, so it is in the animal Kingdoms; for nature goes on in a direct course, and every Thing and Creature is better or worse, and more or less beautiful, according to the goodness of the Ground, Seed

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Seed, Season and management of the Husandman. Now the humane Seed or Ground, tre better or worse according to the degrees of the Temperance and Intemperance of Fathers and Mothers, and according to their skill indistinguishing the qualities and due quantities of their Foods and Drinks, their Cleanness, Agree. ableness, and the contrary, as also on the equality or inequality of their dispositions: for if their Inclinations and Powers ruling the Mind be good and equal, and Temperance as to the quantity and quality of Foods be observed, and the Seed and Ground be proper and suitable: then the Fruit brought forth is large, strong and beautiful; but where those Qualifications are wanting in the Parents, then the Off-spring are not only less beautiful as to their Features and Statures, but are full of Distempers, and radically inclin'd to Intemperance, Uncleanness, Unmercifulness, and the like violent Passions; for God's Laws are the same in one Creature as in another, and Nature is no respecter of Persons: the humane Race is no more to her than that of inferiour Animals, or of the Vegetations, the being equal and uniform in all her Methods. And for the same Reason, when a Man confiders the ill conduct and management of the humane Earth, Seed and Seasons, then it will appear no wonder that the humane Nature is attended with fuch valt numbers of Diseases. And for certain, if they go on in the same or like course of living, the number of Diseases, and their malignity, will both increase the Body, will dwindle, and be more and more deform'd, and the noble Image of the mind defac'd; which Evils all Men in the World defire to avoid: and yet such is their Blindness, that at the same time they purfue and procure them with great Pain and

ments:

and Diligence; for they never so much as once consider that Pleasure and Pain dwell both in a House, and therefore no Man can advance or prolong the pleasures of the Senses, but he must affuredly at the same time purchase Pain, An-

guish, Vexation and Trouble.

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Note likewise, that the humane Passions are like the inequality of the Elements; that is, sometimes too much heat and drowth, great Rains, terrible stormy Winds, hard keen Frosts. deep Snows and the like, which never fail of doing some signal Mischief; the very same do the Disorders of Mothers, and their Passions and Intemperances, which have not only their evil Influences on themselves, but also on their Fruit: for the original Stock or Tree fuffering, the Fruit must needs suffer double; as is visible by all Fruit-trees, which oft-times make a fair shew, and promise well, but by some Accident or unseen defect of Nature nothing comes of it, or the Fruit comes not to maturity; and yet the Stock or Tree grows, and feemingly flou-And it is the same in all Husbandry: The Fruit fuffers most by every Neglect of the Husbandman, or unequal Operation of the Elements; tho' the Earth suffers too, but not to that degree; but if she did not suffer the Fruit could not, she being the great Mother or astringent band of Nature, and the original Impregnatrice that stands in her fixed Power, as all the other great Powers call'd Elements do: but her Fruits frequently fail, and dwindle away by various Infirmities and Diseases, occasioned by the airy Powers their unequal Operations. The same is to be understood of the Fruits of the humane kind, for they fuffer all one by every Passion, Disorder, and Intemperance of Patime ains rents, as the Fruits of the Earth do by the Eleand

ments: and therefore such as would have their Off-spring flourish, and be adorn'd with the Beauties of the Body and Mind, must first dress and manage their own Earth, with the same Care, Judgment, and Industry that Husbandmen do their Fields; for Strength, Health, and Beauty, as well as Vertue, proceed from Order,

Equality and Temperance.

It is likewise farther to be consider'd, that the three foremention'd Mysteries, viz. Dreams, Frenzy, and Reflexions, are unaccountable to our sensual and material Powers, as having a near Resemblance to Eternity, representing the Forms of material Things and corporeal Bodies where there is nothing: as first, Dreams, where Hope, Fear, Joy, and Sorrow, are as effential to the Soul as when awake, notwithstanding that then a Man has not the Use of his Senses, which are as it were affeep or dead, the Memory excepted; which likewise is often so beclouded, that many Dreams pass away, and are in part or altogether forgotten, and but few are remember'd except fuch as are fo strongly imprest on the Mind as to awake the sensual Powers; and here many times the thing is remember'd.

Secondly, Men in Frenzies, Distractions, or such as are Lunatick, in this Disturbance and Consusion of their Senses, have an invisible Power to make all their Imaginations real and essential to themselves, whether it be Sorrow, Joy, Love, Hate, Pleasure, or the contrary.

Thirdly, Reflections of Glasses represent the Figures and Forms of all things as particular and real, as the very material Thing or Creature it self: they all appear substantial, even all the Senses, the Judgment, the Memory, and all the intellectual Faculties of the inward

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and outward Nature, are all compleat, and about their business: which seems a greater Mystery or Wonder than either of the others; but they are all three Brethren, and concurring Witnesses, testifying the strange and unaccountable power of Man's Soul, which by an intrinfick, creating, magical Energy, can thus imitate the Creator both from innate Principles and artificial Compositions; that is, represent and make fomething where there is nothing, even to that degree of Perfection, as to bound the compleatest Judgment: but those wonderful Representations of things are not infinite, but limited within fuch and fuch Circles, even as all the great Lights of Heaven and Earth are, each having certain Circumferences and Orbs wherein they move; and herein they are exactly imitated by all the Children of the Earth and Elements. So that the ever-bleffed Creator hath fet Bounds to all his Works both in Time and Eternity: and he that would know any thing of Eternity, must first distinguish and know the Things, Beings and Creatures that furround him, which are a compleat Image of the internal Powers of God: for Time and Eternity are one and the same, and all the vifible Births are the Children of the invisible Powers of the Creator: and therefore in Dreams, Frenzy and Reflexions, none ever faw, understood, or communicated with any Idea's, Forms, Figures, or Things, but what he had feen, heard of, or communicated with, when he had the compleat use or perfection of his Senses, and other qualifications of his Mind. But notwithstanding that the magick Thoughts are thus bounded, yet they can advance and make appear a vast variety of Creatures and Things, Beauties or the contrary, every Moment,

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ment, even as quick as Thought, and as various, and deftroy them as foon, and again create new Idea's. And tho' all be done by an invisible, spiritual method, nevertheless all the things thought of and defired by the Will, immediately appear in real fubstantial Forms and Bodies, according to the Models and Contrivances of the Thought, Will, and Defire: and they come, go, pass and repass, appear and disappear, as quick as the Thoughts and Defires, always keeping pace therewith: and in that manner the magick Powers create an infinite variety of wonderful Prospects, beautiful Structures, Groves, Walks, Rivers, Fruits, and whatever else is in the visible corporeal World, and that too to a far greater degree of Perfection; as also Eating, Drinking, Arts, Sciences, Trades, and all curious Employments; and on the other side Horror, Trouble, Pain, Fear, Distempers, and the like; all which appear as essentially as any of the Beauties or Pleasures aforemention'd, all according to the Principle wherein the free unbounded had enter'd, whether it were into innocent Methods of Life, or violent, Equality or Inequality. The dark Magick governs the felfish Sons of Oppression, and the light Magick rules in the Sons of Innocency and Well-doing. Every Principle governs its own Children, whatever any one may think to the contrary; and therefore most People will find themselves under a grand mistake, when 'tis too late of the Day: for nothing can move the great Powers of God's Love and Wrath, but what is fuitable and correspondent; that is, Inequality moves and enters into the Principles of Violence and Inequality, and all equal uniting Vertues operate in the fame manner: the Good feek and rejoyce in Good,

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and the Evil in Evil. And thus it is both in Time and Eternity; for Time, and all visible Things, proceeded from Eternity; and again, by certain Revolutions and Returns, fink into the eternal Fountain, whence they were brought forth all, according to the ever-bleffed Creator's eternal Laws. And therefore in the invisible Worlds, or Eternity, there is no respect of Persons, or Things, Customs, Opinions, or Circumstances of Worship, no more than amongst the great Powers above, the Governors under the Creator of this lower World, who dispense their Vertues, and dispose of their frudifying dews in Equality. Has the Prince any natural Character or Power of Preservation flampt upon him, more than any inferior Subject? Do not the Elements preserve or destroy all alike, without any Respect to this or that? Do not all Creatures act according to their Nature and Laws? And do not all forts of Ground bring forth Fruits according to their innate Vertues, and the contrary? And as there is nothing in this World but the two grand Fountains of Good and Evil, fo neither is there any thing else in Eternity: and therefore Jesus Christ, the grand Fountain of eternal Love manifested in the humane Nature, speaking figuratively of the internal World or last Judgment, said, The Sheep should be set at the right-hand. In which Saying he represented the internal World, the condition of things there at the Day of Judgment; by the Sheep meaning Innocency and the works of Mercy, Charity, Cleanness, and Temperance: and by the Goats to be fet at the lefthand, Unmercifulness, Violence, Cruelty, Selfishness, Uncleanness and Intemperance, are to be understood. And do not all the great and amazing Wonders of created Beings bear witness

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witness and testifie this grand Truth, that the Creator is no Respecter of Persons or Things, Of what Madness and Folly then are those Men guilty, who create fuch Differences, and commit fuch Cruelties for the propagating and upholding their fundry Opinions in Religion, and the Worship and Service of God, which now-a-days are commonly made the Pretence for bringing about their wicked Defires and felfish Designs? Now if those that are soberly and religiously inclin'd, would but duly pene. trate into and consider seriously those things, they would be of another Judgment than what they are; for the Ways of God and of eternal Life are easie when known, distinguish'd, and understood, they being as unchangeable as the great governing Powers of this terrestrial World are in their Influences, Risings, Settings, Configurations, and Motions; on the Regularity, Certainty, and exact Order whereof, the whole Frame of our sublunary Habitation, and all the Beings therein, depend. Certainly, whoever duly considers this, must needs discern, that the various Opinions, Beliefs and Conclusions of Men, are mistaken, narrow, poor, selfish Notions, and that the Lord is the God of univerfal Peace, Love, and eternal Unity. And whoever enters into this universal Fountain of Love and Light, will be number'd amongst the innocent Sheep, and be fet at the right-hand; and they who by felfish Methods oppose the Uniformity of the Laws of God, must enter into the dark Fountain of Wrath. So that there is no other Method of Salvation for the poor Soul, but Innocency, and to imitate God, who by the Administrations of his Sub-governors over this lower World, dispenses all the Bleffings of Time in equality, without respect of

persons or Things, in order to their temporal Preservation. It is likewise farther to be confider'd, That nothing more represents the State and Condition of Eternity to Mankind, than the Reflexions or Representations of Glasses, in respect of what the Scriptures testifie. S. John, in the Revelations, faith, Bleffed are they who die in the Lord, for their Works follow them. Now it cannot be understood that they follow them in the earthy Substance, for that is contrary to the Laws of God, and the universal nature of things; but they follow them in the Figure and Idea's: that is, they appear and are represented by their Figures and Idea's, in as great Perfection as Glasses represent Bodies and Things. So that there is no Mystery in Eternity, but what Nature and Art in great measure shew and represent: for Time and Eternity are one and the same; and whatsoever is in the wonderful Mystery of Eternity, is manifest in Time; that is, in the visible beings of this World, all visible things having proceeded from the invisible and therefore are the compleat Image or Likeness thereof. So that whatever is in Heaven, the same or its Likeness is on Earth; for Example, the Apostle Peter tells us, that God is no respecter of Persons; and does not the whole Creation testify the same? Are not the blessings of the Elements, and of all the Governors under the bleffed Creator shower'd down in equality. So that whatever Mystery lays as it were hid in the invisible World, is manifested in the visible things of the Creation; but it is hid from the Wicked, because they have blinded the Eyes of their Minds, through Wrath, Violence, and Oppression, whereby they are led Captives by wicked Customs, into the circle of Darkness; the distinguishing Power of the Intellects being

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being dimm'd, the dark, magick, fel-fish Powers are advanc'd, and divided Principles obtain the Ascendant in their Hearts, from whence like Works are produced, the Figures and Idea's whereof will appear as perfect and compleat against them, as a Glass shews them their Faces. Their Guns, Swords, and all their other destructive Weapons, and all the Murthers and Barbarities they commit therewith accompany.

ing them.

The learned Men likewise will appear plain. ly as they are, those letter'd Teachers of the People, who have fown those Controversies; Divisions, and Differences abroad, whence Oppression, Violence, Fighting, Wars, the Slaughter of Millions, has been occasioned, they and all their Tools under them, with all their Works and Actions will appear and be distinctly represented. But the on Earth here are a great number of various opposite Opinions; yet in eternity they will all be ranged into two forts, Sheep or Goats, and by the eternal Laws of God, each must inherit the Effects of their own Labours and Actions; and those Actions will be represented by way of Idea's or Reflections in their own Principles: For the gross matter cannot inherit the Kindom of Heaven, or inhabit the Regions of Misery call'd Hell. And therefore all Matters and Things in both Kingdoms, appear by Idea's, Reprefentations or Reflections, by a most wonderful fecret Power, which fomething in this World resembles, as we hinted before: for what was done in this material World by the material Body, and fenfual Powers is brought to a higher Perfection by the magick Powers, according to the Laws of Nature, all things arising and proceeding from the invisible Powers of God, and

God, and by his eternal Laws they must revert or return again into the same eternal Fountain of all Beings. And therefore every Creature that has kept within the Circle of their first Law, are contented, easie and happy; and fuch as have not, are in continual Trouble and Perplexity; because all things were originally born from Union, and therefore no Creature can be contented without that beatifick Law of Union: and as the breach of this Law has brought upon Mankind all their Calamities, fo he keeping thereof would confer upon them an equal Happiness; for the ways of God, and his laws, are the same for ever, and all Vertues are recorded in the Book of Life, that is, amongst his great Laws of Unity and Concord; s Mercy, Clemency, Love, and Actions of Charity, all which are equally acceptable to he God of eternal Love, let the Mercy be hewn to what Creature it will, whether supefor or inferior, for they are all the Children the bleffed Creator; and therefore it is a rand Mistake for Mankind to think that the Oppressions and Violences they exercise on the Inder-graduates, are such Trisses, as if they the vere not created by the same great Power that eabey themselves are, or that he is partial, and 11'd as no regard to some of his Creatures, wherengs she is so equal to all his Works, that the orereatest Prince in the World has no especial rful lark or Character of Preservation stamped uporld n him more than his Subjects or Inferiors. W25

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CONTEMPLATIONS

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Word of our ever-bleffed Creator and Preserver of all his Creatures; which holy Word or Son of eternal Wisdom, enlightens all the Children of Obedience dwelling or inhabiting in the Center of all Creatures and Things, but more specially in the Hearts and Souls of Mankind this moving acting Power of Life, which made and stillmakes, creates and preserves all being

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from Eternity to Eternity, we fay (and that from the deepest Humility and Submission, that it is those united Powers and voice of Wifdom, which have been graciously pleased to open the Doors of our Hearts and Souls; and to inspire our Minds and intellectual secret magick Powers with a true Glance or Ray of divine Light, Wisdom, Understanding, and distinguishing of the Laws of the ever-blessed Creator and the wonderful Order that he has famped on all visible and invisible Creatures or Beings: which divine Gifts and Eyes fee into the intrinsick and secret Chambers of undistinguished Nature, her innocent Powers and equal Operations, where all the amazing variety of Creatures and Beings are governed by exact Laws of number, weight and measure. We lay again that it is from the fore-mentioned moving, inspiring, divine Hand of the Lord, that these following groaning, fighing Considerations and sedate Meditations have arisen, and taken their Birth; and therefore the first step to all intrinsick and extrinsick Knowledge, Understanding, Wisdom, and the Fear of God, is to know and distinguish his Laws in ourselves; which is called the Knowledge of a Man's felf; from whence arises and proceeds an open Gate or Eye of distinguishing Sight; which Eye fees into all the fecret Signatures and Operations of the seven grand Principles, of which feven Powers Man, and all visible and invisible Creatures and Beings, are made and compounded, and are governed and operated there by, according to their equality, inequality or temperament; from whence the vast and mad amazing variety of Wonderful Creatures takes eing Birth, the Complexion of each declaring to the fron diftin=

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diffinguishing Eye, which of the seven hath the Ascendant or governing Power; for the fear of the Lord is not a bare airy Notion or form of Worship as some vainly imagine; but it is to know him and to distinguish his Laws in our felves, which is the knowledge of our Crea. tor; and it is from this in-dwelling Power and Wisdom that all distinguishing sight proceeds not only of our own Signature, but also of all the secret Orders and Operations of each Creature: fo that the true Worship, Fear and Dread of our Creator, is a true knowledge of him, and an internal Work, and that within his own Circle or Orb; for he that does not know nor distinguish the living, spiritual, creating, and preserving Powers of the ever-blessed Creator in himself, cannot understand nor know him in any other Thing or Creature, as he ought, Therefore, O Man confider and turn the Eyes of thy Intellects inward, and with a fedate Meditation fee and observe the holy Order of the creating and preserving Powers of the blessed Creator; and how he works in and through all Things, by an ecchoing harmonious Motion, or a fedate, filent, divine Word of Power, and brings all invisible and wonderful Things to manifestation; that is, how he cloatheth all the spiritual Powers and Properties with visible and corporeal Bodies. This inward felf Wifdom's the first true step and entrance, which intrinsick Understanding and Submission to these innocent Powers and Government of equality, wil lead or conduct all the Scholars of Wisdom, in out be to the secret illuminated Circles of Humility ior and intrinsick Meditation of the Orders, holy pection and Laws of the ever-blessed Creator lustic Such only who contemplate the heavenly Paton, to

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terns laid before them, and that are guided by the divine Dictates, that flow from the inspoken Son's Power that dwells in their Hearts and Souls are the true Worshippers; they by a certain ecchoing corresponding Vertue attract the sweet illuminating influences both of the fuperior and also of the inferior World, which will never fail of uniting such innocent inspired Souls to the Fountain of Benignity, and thereby they are rendred capable of enjoying the unity of time and the filent ecchoing harmony of Eternity: for no noify Crowds of Evil have Power to enter the Circle or deface or disturb the habitations of those that have transacted their Lives in innocency, and in conformity to the creating and preserving Powers of the Creator; and whose principal Meditations are fixed on the only good and Fountain of eternal Unity, who wills and defires that all his Sons and Daughters should be like himself, and in all things imitate him as being his Image and Superior Children containing the true Nature and intrinsick Properties of all things. But notwithstanding all those noble beautiful illuminated Endowments, wherewith Man is enobled, as it were without meafure, he only is the Trangressor and Breaker of and all the Orders and Laws of his Maker, and fo s become a Hunter, Insnarer and Disturber, m is rfick of all the innocent Inhabitants of the Heavens and Earth; but all the other Children whose Varieties are not only amazing and wonderful, nnowil nility for and Inferior, each according to their reholy pective Qualifications, Governments and Graator mations, with all Humility and deep Submiffi-Paten, bow, obey, and constantly keep a strict Watch tern

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Watch, that they do not exceed nor break the Boundaries of the Laws, wherein the Creator hath incircled them, and therefore all the wonderful variety of those Beings, are equally regard. ed and preserved by this great Father and Maker of the World, as the whole Host of Heaven and Earth, and the amazing variety of glorious Bo. dies therein do witness. Which Man ought with a fedate filent Paufe to meditate and confider, and not vainly mount up in lofty violent proud Imaginations, nor behave himself as if he had been made for no other purpose or end, but to be a tyrannical Oppressor and Disturber of the Methods, Laws and Orders of his Creator, O Man, note and bethink thy felf and cast up thy cloudy Eyes towards the Heavens, and confider the Government of the Creatures of the Earth, who constantly observe the heavenly Patterns unto whose Government they all submit. Meditate on those Cælestial and Terrestrial Governments, and on the Author of those wonderful Laws and Orders of all Things: Confider with a ferious fedate Mind, that the great Father of the World, has not only endued each Creature with a felf-preferving Wisdom and Genius, but also with his great Word of Power viz. with a creating, generating and making property; by which great and wonderful Fa culty and intrinsick Power of the holy Word of the ever-bleffed Creator, each Creature in all respects equal to Mankind, and also there by obtains not only a compleat Satisfaction of Mind; but by those innate Principles, continu their Species and preserve them too, with the whe highest Care, Diligence and prudential An which fo that each is fo compleat as to want nothing kind from any other Creature, to add or contribute Eyes to its happiness, provided the said Creatures have

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kept within the Limits of their original Laws, and Numbers; and therefore there is no Creature neither in Heaven nor upon Earth, that hath any innate defire or inclination to change their Conditions, or alter their Species, no not the meanest or most ignoble of Creatures; no not when any of them are in the greatest Poverty, Distress and Misery: so compleat and so satisfactory hath the ever-blessed Creator made every Creature to and in its felf, which Mankind, ought to meditate on, confider and diffinguish, and then he would quickly fee his own deformity, and that his violent Practices to the Under-graduates and also to his own kind, opposes all the Laws and divine Orders of his Creator, as much as the Zenith does the Nadir. Therefore, O Man, give thy felf one Moments time to meditate with ferious fedate Thoughts, and contemplative Intellects, the great and illustrious illuminating Vertues and excelling Powers of innocency and well-doing, They are the first and original Principles on which the true and lasting Peace and compleat Happiness of all Creatures are founded; and for the same Cause, that Creature whether Heavenly, or Earthly, that breaks his Circumference or Orb, that is, his Laws of Number, Weight, and Measure, at the same time excommunicates himself from all the ecchoing united Vertues and Powers of Uniformity, not only of his Creator but of all that is good and equal; and falls into all kinds of Evils, Miseries and Snares, and so doth all things by hap-hazard or chance, the whether it be in publick or in private Affairs; Art which is the present melancholy state of Man-hing kind. O Man, note and consider, by turning your but Eyes inward, that Number, Weight and Measure, have s the center of all created Beings and Creatures, R 4

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and therefore they are the first substantial Prin, ciples, on which all stately and beautiful Fabricks are founded, and nothing can continue or fland firm, except these three grand Pillars Support it, they being the Powers that lead to innocency and good Works, and are the only Fortifications and Armour against all the In. vasions of disorder and inequality: for so soon as any Creature breaks the Numbers or Laws wherein he was incircled, immediately he is fe. parated not only from all ecchoing Qualificati. ons, but becomes an utter stranger to himself. and confequently his own deadly Enemy: and for the same Reason it may justly be said that Man's cruellest and worst Enemies are those of his own House when the internal Powers of his Mind, and grand Principles of Life are diftempered, with a great number of pestiferous Diforders and Diseases, that arise and proceed from Ignorance, Custom, and Tradition: for where Number, Weight and Measure is wanting, the great illuminating Word of Power; that the ever-bleffed Creator hath placed in the Center of each Man's Heart and Soul, is beclouded with the gloomy, dark, melancholy Shades of earthly Qualities; but this divine ray of Light or inspoken Son of eternal Love, is always ready and prompt to advise and affift all that give themselves up to Order, Temperance, Cleanness and to an innocent method of Life. The Paths of Life are in its Bosom, and therefore who foever obeys its Dictates shall obtain a central satisfaction in himself: for if Man do not with a hearty and fincere defire, submit to and em brace the divine Councils of this Prince of Peace before spoken of, he cannot see or understand his Errors or mistaken Notions, as to Vertue and Vice; nor be freed from the Communication munications of the Evil Genii whose advices have defaced all the noble and beautiful Faculties of Man's Soul and Intellects, which divine and illuminated Qualifications, Mankind has darkened and fullied by immersing his Will and Desires into divided selful Operations, and bloody rapacious Powers which way-lay and cut off the Conversation and free egress, and regress of all the ecchoing Vertues and Influences of the divine Voice of Wisdom, as though there had been no fuch uniting Power planted in the Heart. Now from those internal Venoms, and this felful malignity of Man proceeds and arifes all the Complaints and Groans of the Inferiors, who have had a large share in the Tragedies Man hath committed ever fince his delinquency. Therefore, O Man, behold the wonderful and amazing Inhabitants of the Elements, and meditate on their exact Orders, and uniform Governments, of which thou art a compleat Epitome; and then again turn thy Eyes into thy lelt, and compare the Government, of thy Sphere and Circumference with that of the spangled Regions, whose Lusters, Orders, and Beauties are amazing: Weigh these Considerations in the fecret Places of your Hearts, and examine your own Governments, and then a Man cannot but see that he is under many strange Errors, and grofs mistakes in the internal and external Government of his Life; and how oppolite he acts, to all the good and known Powers both of Heaven and Earth. If Mankind did but see or understand the least Degrees of his own Beauties, and internal Treasures, wherewith his ever-bleffed Creator has endued him, he then would presently call for the Aids and Affistance of all the mournful Powers of Heayen and Earth, and no longer arm himself with rufty

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rufty Iron without, and cutting Violence, Co. vetousness, and Pride within nor shelter him. felf under the unpurifyed foreign Auxiliaries, whose chief business is to plunder and destroy the innocent Virgin Powers of Nature, but instead thereof would cloath himself with outward Cleanness, and with the inward Beauties of Innocency, and feethat the highest perfections of Religion, and the true spiritual Wor. ship of the incomprehensible and ever-blessed Creator, is to know, understand, and distinguish him and his divine Voice, and illuminating Son of eternal Wisdom in a Man's felf; and to be directed, governed, and guided by its advices: for Man is the noble Image in whose central Bosom is placed the true Key that can open all the Locks of the mystical and secret magick Vertues, and intellectual Powers of the Mind, Heart and Soul, in which internal Powers the great Father of the World is to be found, known and understood; but the Gates must be first unlocked and opened within before they can without, and according to the Talents and Knowledge of the internal, such a proportion of Wisdom and Understanding, he shall be endued with in all Things he beholds and contemplates, both of the Creatures on the Earth, and of the exalted, illuminated Powers of Hea-O Man, learn therefore to know thy Creator in thy felf, and then thou wilt not want subject matter for Meditation: for fo foon as this glorious ray of Light ariseth in Man's Horizon, or Heart, his whole Hemisphere will be clear and bright, and all his Luminaries will appear with their shining Lusters: then will he be unvailed and fee the wonderful Varietics of the Powers and Principles, whereof he is compounded and made, and that he is like all

all things, and all things both spiritual and corporeal are like him. This internal felf-Knowledge is the touchstone from whence all distinguishing Sight proceeds; and therefore without this Key none can behold with clear Eyes, the holy Orders, Methods, Numbers, Weights and exact Measures; whereby the great unbounded Creator governs the numberless Numbers both of Celestial and Terrestrial Creatures, whose Varieties and Signatures are most wonderful and amazing, even to the most inspired Creatures. And for the same reason, he that would be a true Worshipper, and obtain the Paths of Peace, and enjoy the Communications of the holy Angelical Powers of the Heavenly Creatures, together with the Tranquillity of the Mind, must consider and meditate on the Governments both of the Heavenly Powers and Earthly Beings; and with all care, diligence and internal Industry, endeavour to imitate those great Laws and Orders of the Creator: for the nearer any Man comes to those original Patterns, the more beautiful and fhining will his infide Luminaries become: the internal Gates, and the heavenly Chambers, stand always open to all ecchoing Voices, and are moved by their fweet sympathetical Influences or golden Chain of Equality, whose cutting Stroaks of Union and exalted Harmony flick close to all innocent Souls; which holy united Word of Power is near unto and has an equal respect and regard to each Creature, but more particularly to Man, who is only capable to be a Co-worker in, and with all the illuminated Beings, and divine Powers; the Creator having stamped his Image and divine Character on Man, more eminently than on any other Creature, and accordingly hath endued

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dued him with many sublime Qualifications of Science, by which he is rendred capable to be an universal Preserver both of himself, and alfo of all the Under-graduates, but the bleffed Creator hath a Tenderness, and universal Kind. ness for all his Children, both Superior and Inferior, to each according to its kind; otherwife this immense Being and divine Power could not be called the Father of all the amazing Variety of earthly and heavenly Creatures, and wonderful exalted Governments and Principalities, neither does this great Father respect one of his Creatures, and disrespect ano. ther, or withdraw the fructifying sweet Dews of the Heavens, from any of his Children, no not from the meanest: all are Sons, and therefore they are Heirs and Free-born Subjects, and that too by the grand Charter and eternal Laws of Number, Weight and Measure, written in the golden, shining Characters of Heaven. Consider likewise, O thou unthinking unfeathered and mistaken Creature, dissemble with thy felf no longer, but contemplate the Methods of thy Creator: Is he not equal in all the Governments both of Heaven and of the Earth? are not his Hands universal, and his Arms open to receive all his Children? he cuts not off the inheritances nor natural intailments that he hath setled on his Off-spring, but only from such as by their degenerate and profuse courses disinherit and cut themselves off, by breaking their Circle and internal Orbs, that is, by departing from the Directions of the Son's Power, viz. Number, Weight and Measure, and by introducing their Will into felf-hood and difunity, which deformed course and Actions of Life are all diametrically opposite and contrary to their own Interest, Preservation, and to all the known

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Laws of his Creator, and engraven Characters on the Soul, viz. the Word of Divine Power; whose humble, innocent, courteous Advices are never wanting to all fuch Ears as incline to hear the musical Harmony of ecchoing Powers. O Man, meditate and confider further the unalterable Orders of the ever-bleffed Creator, and more particularly the great and important Laws of Creating, Making, Begetting, Multiplying and Preserving, which great Word of Power, if it had not been so deeply, centrally, and effentially engraven by the Eternal Pen, the Delinquent or Law-breaker, Man, had long fince by his variety of Cruelties, Violences, Oppressions, Fierceness, Invasions, and unequal Government over the Creatures, defroyed and razed many of them from the Face of the Earth; for he that hath no Compassion, no Mercy, no Fellow-feeling, no Charity, no Temperance, no Cleanness, no Distinction of things, nor nothing of universal good Will to his own kind; what Usage or Treatment can the poor innocent under-graduated Creatures of the four great Worlds or Elements, expect from his Hands? They are fortified with natural Abilities, Strength and armed Utenfils of Fierceness, and all defensive Qualifications; but the great Maker of all Creatures has hid them in the filent Magia of Nature, whose Laws are unchangable, fo that they do not know their own Powers; otherwise Man, who is a poor, naked, unfeathered, weak, distempered Earth-creeper, could not either by Strength, Art, nor by his Cunning subject many, and those too of the most useful Creatures, who are fortified by their Creator, and Laws of Nature, many degrees above him. Nor could he violate the Rights and Laws in which thev

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they are incircled, by so many tyrannical ways as he does to fatisfy his wicked, rapacious, violent, oppressive Desires and Inclinations, he making it even a Sport and a Pastime. to Hurry and Torment them. O Man! con. template the Ecchoing Laws of Heaven, and of the Earth; consider, meditate, and look about thee, and see whether thou canst find any Examples, Laws, or Presidents, for these Practices of Violence; also observe this great and important Truth, viz. That to oppress and violate the Peace and Well-being of the Inno. cent, is a great Evil, they having no Laws made in their Favour, nor Advocates to plead their just Causes, nor no Friends to affist or to protect them from Hounds and Hunters, nor from the bloody Knife of the Butcher; and this Evil is augmented in that their Creator has hid from them their natural Strength and Abilities, as is before hinted; all which makes the Sin the blacker: for dost thou think or believe, O thou ignorant blind Creature, that the ever-bleffed Creator, Father and equal Preserver of the World, and all the variety of Creatures therein, did hide or difarm them of the knowledge of their innate Powers and natural Strength and Abilities, both of their Bodies and Minds, that thereby they might be subjected to thy wrathful, violent, oppressive Hands and cruel Inclinations? No, no, the ever-bleffed Creator and Universal Preserver of all his Works, did not, nor could not Act lo diametrically opposite to himself, and to all the known Powers and Laws of Uniformity: fuch tyrannical Methods and Disorders can have no Being in him: He is the original Author of Order, Number, Weight and Meafure, from whence Love, Charity, Temperance.

rance, Cleanness, Humility, Meekness and Submission flows, and takes it first Birth; and all his Laws are like himself; that is, equal and preserving, so that it is as clear as the illuminated and illustrious Eye of the World, when in the Meridian, viz. That what the everbleffed Father of all Beings intended for the Service and Benefit of Mankind, and for his Help and Preservation, he by his wicked, false, dark, violent, magick, inchanting Powers, has turned into the highest Evil; and that inflead of being a Soveraign Lord and Preserver of the Under-graduates, he hath extended his Rage and violent Power over all the innocent Troops of the Heavens, and of the Earth; and at the same time, as he hath broken the Peace and Unity of the harmless Creatures, he hath equally broken and destroyed his own; for according to the unalterable Laws of his Creator, no Man can destroy or violate the Peace and Well-being of another Creature, but must first disturb and break his own Unity; for all the Stroaks of Violence arise and take their original Birth from the divided self-ful or disunited Powers in the Mind and Soul. O Man! cast thy Eyes up to the exalted Powers of the Hemisphere, and with a sedate Thought meditate and consider them in the silent Powers of thy Mind and Intellects, and then tell us whether those Practices and Actions of Life do look like the Image of the Immense Creator, and preferving Powers of the Almighty Being of Beings, the Governor of all Sublunary Creatures. Is this thy imitating the Laws, Orders, Numbers, Weights and Measures of thy Creator, and his illuminating Holy Powers? No, no, thou facrificest all to thy selfish Lusts, Violence, and Rage, and haft obstinately broace.

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ken through all the Limits and Boundaries; thy Creator incirled thee in, by the Power of thy Free-will, which was given to thee for other purposes, viz. to be a Co-worker and Preserver with thy Blessed Creator, of all the Under-graduates of the Four Worlds or Elements; but instead of a calm, serene, peaceful Government of Method and Order; thou hast turned Truth into Falshood, Love into Anger, Charity into Covetousness, Mercy into Violence, Uniformity into Difunion, Peace into Wars and bloody Rapine, and a great number of Deformities and Evils have overwhelmed Man, and funk him into the dark Cells and melancholly Shades of Inequality; and all this hath come to pass by his divided Principles of Self-hood and Difunity in himfelf. This freedom of Will was, and is a superior Gift that the ever-bleffed Father of the World bestowed on Mankind, and no other Creature in the visible World: So much was Man befriended above, and beyond all other Sublunary Creatures; which great Power he hath used to ill purposes, viz. to the utter Ruin of his own Peace, to the Dishonour of his Creator, and also to the Destruction and greatest Uneafiness of the Under-graduates; which Methods have not only rendred Man the most unhappy, but also the most naked, miserable, helples, and most discontented of all visible or sensible Creatures in the Four Worlds, so that he is not only the fworn Adversary of all the innocent Inhabitants of Heaven and Earth, but he is alfo the grand Enemy to himself, and to all his own Kind, there being no fuch things amongst the Under-graduates, as violent Murderers, Robbers, House-breakers, or Creatures armed with Guns and Swords, Drunkards, Smoakers, Gluttons,

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Gluttons, Swearers, Hunters, nor covetous, proud Infulters; no, no, if you would find out this vile Crew, then go amongst the Creatures called Men, and not into the Plains, Fields, Woods, Groves, nor among the exalted airy Troops of the Wood-Musicians: all these Creatures constantly follow their Employment in a filent, orderly Method, and that without Envy, Pride, Covetousness, Oppression, or Violence towards each other; and therefore whofoever would be acquainted with the Talents of Oppression, Violence and Rapine, must betake himself to the Schools of Mankind, who by Industry in the Practice of all the dark Arts, is the only apt and highest graduated Creature under Heaven, which is his Fall and Delinquency, as all the innocent Creatures find too true by their woeful Experience.

Now this being the present State and miseable Condition of Man, pray tell us then what shis Worship? Must it not have a sympatheical Agreement with his Practices, and in all articulars be like himself? Does not this appear s clear as the great illuminated Beams of that forious Eye of the World, when in the Zenith, y the vast Numbers of opposite Opinions, Conentions, Violences, Murders, Plundering and Destroying the Peace and Well-being of each ther; and this is frequently on the score of at which Men call falfly, Religion, or the forship of the ever-blessed Creator, who is le Fountain and Author of Eternal Unity; nd therefore all such Methods and Practices e as opposite and contrary to him, as the of is to the West, and yet each Party withal aginable Vigour send up their Embassadors, ayers, and Desires, to the Cælestial Gates, it were storm them with their rapid

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and violent Motions, viz. that their wicked destructive Defires, and cruel invading Purpo. fes may be accomplished, that each Party may kill and deftroy their Neighbours, which they call Enemies; so that it is most manifest, that if the great Maker and Creator of all Beings and Creatures, and who is too an equal Prefer. ver of all his Children, fhould be moved out of his Eternal Unity, or that the heavenly Powers and illuminating Governments of the fpangled Regions, should by the irregular invading Paffions, and violent Inclinations of Mankind, be excited or infligated to break their Laws of Number, Weight and Measure, then immediately all the melancholy, cloudy, weeping Powers would be called up from the Centers of the malignant gloomy Magia, and then Man would be lunk into the dark Cells of Oblivion, and be razed off the Earth; he having immerfed his Will and Defires in fuch a high degree into Violence, Selfishness, dark Depravity and Ignorance, which Evils have no fellows neither in Heaven nor in the Earth; so that he would usurp, and by his Arbritary Authority press and command all the Sublunaries to his Obedience; nay, he is so very wicked and crue that he would not spare the Coelestial Order of wonderful Beings, if he had Power; and could command them to be his Auxiliaries to bring to pass his violent Desires and cruel Pur poses. Are not these things more than appa rently true in all Ages, and more particular of late amongst the Nations who stile them felves Christians? who have found out suc great numbers of dark Mathematical Invent ons and Arts, whose uses are only to cut of and murder Men by wholefale, in which Ma ingenuities, the Christian Sons of Violence

ceed all those that they call Heathens and Infidels. And yet those outside Christians, or rather Sons of the violent thundering unequal Powers, pretend not only to acknowledge one Eternal Fountain, Creator and Maker of the World, and all the vaft variety of the amazing Wonders thereof, but also one Advocate, one Prophet, and one Redeemer, the one Eternal Son of the most High, and yet at the same time are all up in Arms, and in open Hostility one against each other; and consequently against all the equal Governments of Heaven, who are constantly guided by exact Order, Number, Weight and Measure. So that Man by his wicked, bafe, felfish, invading Practice of Life, contradicts the regular Methods of all the Divine Powers, and equal Serene Governments of all the incomprehensible Depths, both of the visible and invisible Worlds, whose orderly Inhabitants are innumerable, wonderful and trangely amazing to the most inspired Capacities of the humane Kind. Now, this being all matter of fact and the station Man is at present in, have we not great reason to reflect and turn the Eyes of our intellectual Spiritual Powers and Minds inwards, and with a fenous fedate Meditation and Confideration to examine our felves, and the cause of our Delinquency, or departure from the Numbers and Orders of the uniform Laws that the ever-bleffed Creator fet before Man, and planted, even in the Center of his Soul and Heart; this being perform'd in good earnfuc off, and with a diffinguishing Understanding, venti then what Meditations, what Confiderations, it of what Thoughts, what Defires, what Wishes, Ma Hopes, Prayers, Devotion, Religion, Order, ce ex Number, Measures, Practices of Life. would CCC

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there be? Then our Worship might be acceptable to the Universal Creator and Preserver of the World, and all the wonderful Creatures therein; not one of which numberless Numbers is at any time neglected by this great Father, whose divine Hand and illuminating Power of heavenly Providence, hath an equal regard to all his Sons and Daughters: So that it is most clear and true, that the undeniable Worship and Service of the most high Creator, is to be like him, viz. to be Merciful, to be Just, to be Peaceable, to observe the Rules of Number, Weight and Measure, in all the Actions and Practices of Life; for without a due regard to those original first Principles and Laws, no Person in the World can be Sober, Temperate, Clean or Free, from Violence and Blood, nor in any wife be fortified against the inequality and fierce invading Powers of the Body and Mind; for Order is the strong Pillar, and true Architect of Nature, and the Uniter of the Colestial and Terrestrial Governments of all Worlds, both Visible and Invisible, many of the Wonders whereof are known to Mankind, but a greater number of thole wonderful Beings and amazing Governments, cannot be numbered nor measured by the most skilful Mathematicians, nor be found out by any Methods, either Natural or Spiritual; fo wonderful and fo amazing are the Works of the most High Creator: And for this very cause, no Person can Worship his Adorable Father and Maker, except he keeps in the Rank and Order of the original Law, his Creator incircled him in, which is a deep and ferious Me ditation, that every thinking and distinguishing Man in the World ought to confider, and un dertake, and never to forget this great and im portan portant Truth, viz. that Cleanness begets Cleanness, Temperance advanceth Temperance, Sobriety Sobriety, Order and Method manifesteth its own Property; also Number, Weight and Measure, are the Fortifiers and Uniters of all the amazing Varieties of their Brethren, both in the Heavens, and upon the Earth. Concord is the strong Band of the inward spiritual Powers, and of all the Sublunaries, knitting and cementing them together, and that too with fuch a stable Energy, that they cannot slide; and therefore the Uniformity of their Government is true, exact, youthful and permanent, and that from Eternity to Eternity: these illuminated heavenly Orders and Powers are the Eyes of the World, and all things therein; and also the Principles, Orders, Numbers, Measures, and Eternal Paterns that Man ought to build upon, and in all things to imitate in himself, and also in his Government over the Creatures; which Method will render him a true Worshipper of his most high and ever-bleffed Creator: Also Man ought further to meditate, and with a serious Contemplation and fedate Thought, to view and observe with a distinguishing Power of Mind, how all the wonderful and unaccountable Governments of the Sublime Beings as well as the Sublunaries, are linked together with a Sympathetical Chain of exact Orders, Numbers, Weights and Measures, which uniting Divine Original Principles, are fo strong, powerful and permanent, that the strongest and most violent Assaults, and fiercest, storming, invading, selfish, proud Thoughts, Wishes, Defires, and invoking, pressing Prayers, have no natual Energy or Power to disorder, or move

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them to answer their inordinate, cruel, violent Passions; no, no, the sublime illuminated Beings, and wonderful Bodies, keep close, and flick to their Laws and Circumferences, and move constantly and regularly in their respective Orbs, maintaining their Governments in Serenity, and a peaceful, calm Union, taking no notice of the Irregularity, vain Defires, and felfish Prayers of Man, which in their own Nature are as contrary to those lofty. Ætherial Lamps or Coeleftial Powers, as the Glorious Light of the Sun-beams are to Darkness, or as the Medium Cali is to the Imum Cali: Those ipangled Spheres cannot be touched, nor moved by fuch unequal Defires; but fuch Wishes and Prayers never fail to advance the unequal and turbulent Constellations in their own humane Spheres, as by a Sympathetical Agreement; and for that reason the more urgent, fierce, earnest, and pressing Mens Defires and Prayers are to bring felfish Purpoles and Evils to pass, the more mischievous and hurtful they prove, meeting with no Entertainment or Reception from the universal and equal Government of the Creator, either in the Heavens or the Earth, where none of the uniform or equal. Powers ever countenance them; but such Prayers, Wishes and Defires penetrate the Heigth and Depth of all the dark, magick Cells and unequal Properties; and by Analogy, attract and cloath themselves with agreeable and fuitable Matter out of all things, and being by the unalterable Laws and grand Charter of the ever-bleffed. Creator, rejected, and having no Center or Place of Ahode in the Heavens, nor in the Earth, as being illegitimate and spurious Children, begotten from Jelfish, unequal, violent.

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lent, oppressive Qualifies; they therefore return to their Centers from whence they were generated with a more violent or rapid Motion, than they were fent forth, to the great diffurbance of the humane Microcofm: And it is for these and the like reasons, that Mens Wishes, Hopes, Defires and Prayers, fo seldom come to pass; but for the most part the conmany does enfue, either to themselves or Posterity, which is of a melancholy Complexion and Signature, when we meditate and with an understanding Mind, consider and contemplate the prefent dark, ignorant State and Condinon of Man; and therefore every Person, when they Defire, Hope, Wish, or Pray, should with a serious, sedate Thought consider, and endeavour to fee and understand from what Power or Principle those Desires arise and proceed, viz. whether they are Good or Evil. Just or Unjust, Merciful or Unmerciful, Equal or Unequal, Temperate or Intemperate; otherwife Men may procure a Curse instead of a Bleffing; for Words are far short and inferior to Actions and Practices: and although Words be never to rhetorically methodized and painted over; nevertheless the Returns and Answers of the Defires, Wishes, Hopes and Prayers of every Person will always be in Proportion to the Practices and Actions of Life, whatever some ignorant, weak, unthinking Persons may imagine to the contrary. This would be more than apparent, if any one would take notice of the Answers and Returns that follows each Manand his Posterity. Most of those Formalities are vain, empty, and no better then taking the ever-bleffed Creator's Name in vain, or to his great Dishonour; which great Sin and Abomi-\$ 4

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nations are every Day committed by thousands; both in Private and Publick. As for Example, is it not frequent for them to give their Creator good Words, and thank him for the manifold Bleffings he affords them, and that they may spend and use those great materials of Life to his Glory and Praise, and yet at the fame time over-charge themselves, both with Foods and Cordial Drinks, and make a Jeft, Sport and Pastime of those Blessings, Temperance and Cleanness being disregarded, both in their Tables and Societies; and therefore their Graces and Thanksgivings have no Key to open the Door to the sublime Gifts of Equality, Cleanness, or Temperance. All things both in Heaven, and in the humane Earth or World, are moved by Simile, or by innate, and as it were abstruse Powers of Likeness, which every one ought to understand; and then Men would not dare to be so empty, vain and fool-Ish to promise and speak one thing, and at the same time practise another, and this for twenty, thirty, or forty Years together; and not fo much as once to meditate or consider what the Effects of such Methods are. And therefore it may be well and truly faid, That Ignorance is the greatest Evil in the World; for he that is Ignorant is subject and liable to all evil Actions and Advices of others; and on the other side, it is one of the first true Steps, and original moving Powers of Vertue and Fortitude, to understand, distinguish, and to know the things that are; that is, to know our ever-bleffed Father and Preserver in our selves, which is the original Key that unlocks and opens the Gates of Life, where all the Treasures both of Time and Eternity reside and dwell; and such as have not this Key, ask for that which they know nothing of, nor what the Answers or Sequels may be; so that Ignorance hath no Mate or Fellow; its Habitations are Clouds of Darkness, and its Principles are divided upflart Confusions, hurried to and fro, like a Ship with the violent tempestuous Waves of the Sea, that hath neither Pilate nor Rudder, and so can never arrive at any Port of Safety; this ignorant, dark Condition and State of Man is the forbidden poyfonous Fruit, that hath filled the World with Fury, Rapine, Oppression and Violence. So that the Wound is every Day more deep, and the Cure more difficult; which great Evils and dark cloudy Miseries can never be remedied till Mankind turn the great moving Powers or Primum Mobile (the Freewill) inward, and with a hearty and earnest Defire and Meditation implore the Divine Powers of the ever-bleffed Creator to open the internal Cabinets of the Mind and intellectual Regions, from whence all Understanding and distinguishing Wisdom proceeds, and takes Birth; and when this glorious, illuminating Ray, or beautiful Beam of Light appears, then presently Ignorance and the dark Clouds that have so long covered the Horizon, will be dispersed, and the humane Sphere will be Serene and Luminous, and then the glorious Lamps and Gifts of Heaven will appear in their own native Beauties, which ravishing splendid Light will teach each Person the Laws, Orders, Numbers, Weights and Measures of the innate Powers in himself; by which practical Vertues, and infide Cleanness, Temperance and Peaceful Life, each Man may obtain his native Ornaments and original Drefs, and fo

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by his own Internal Aids, and Holy Divine Eye of Wisdom, he will easily, and with the greatest pleasure imaginable invest himself again with his original Freeholds, which are eternally entailed on the obedient, clean, temperate, innocent Sons of Light and Submisfion.

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Some further

Confiderations and Meditations

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Words, Defires, Wishes, and Prayers.

Mun, before thou dost wish, desire or pray for any Bleffing or particular Good, first stand still and with a silent Meditation and Pause, consider whether the internal Instrument of thy Mind be in tune, and whether the seven Principles, or inside Powers agree, and correspond, or eccho in their Operations. Secondly, whether such Desires, Thoughts, Wishes and Prayers are confiftent with the known and univerfal Laws of divine Providence, or with the Order of Heaven, before they are created: or coined into Words, which Words cloath all the invisible and intellectual magick Properties with corporeal, sensible Bodies; so that being once uttered or spoken, they are hard to be obliterated or cut off, and for the same Cause, this sedate Consideration and silent Hush, ought to be entertained in the Minds and Hearts of every fagacious Person; by which the true Birth of each Thought, Word, Defire, Wish, and Prayer would be known, distinguished, and understood, and from what Principles and Powers they proceded, whether from Selinhness, Pride, Intemperance, Uncleanness, Violence, Oppression, or from any other Inequality;

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equality; and by fuch Confiderations, Meditations and Submission to the Voice of Wisdom, all contradictory vain Defires, Wifhes, Prayers and Words, might be overcome and stopt in the Bud; for it is a far greater Evil than most do imagine, to frame and compose Speeches and Forms of Words, and call upon the tremendous Name of the ever-bleffed Creator and equal Preferver, for wrong Purpofes, and to bring felfish Designs to pass, whose Foundations and Principles are divided from Concord, and the ecchoing Correspondency of the Basis or seven first Principles, the intellectual Powers of the humane Mind and Soul, for when the first Foundation Principles are disagreeing, false and contradictory one to another, then all the Descants, though they are ever so mmerous, are jarring, and false in proportion to their Originals; from whence arises the great Multitude of vain, idle, and foolish, wicked Discourses and Words amongst Men which are the Descants that are made and created from the unequal undistinguishing Principles of the Intellect, or Mind: and note, that the tendency of fuch Discords influences all the Hearers with their unequal Power, and brings upon them many great Evils and Snares: but on the other side, all composed, sedate, mature Meditations, and distinguishing Considerations, Hopes, Wishes, Words, Discourses, and Prayers, fuch as arise and proceed from the seven agreeable Principles or internal Powers of the intellectual Mind, and are made up of agreeable Ingredients, the Descants and Harmony thereof, hath an universal influential tendency of Good and Preservation, and are endued with uniting Qualifications; and therefore all such Words, Defires, Wishes and Prayers, advance Vertue -

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Vertue, and inspire the Hearers with uniformity of Inclinations, Manners, Cleanness, Order, and Temperance; for each thing, both in the Good, and also in the Evil, is endued with a fecret energy and influential power of begetting and advancing its felf or likeness; which great Truth every one ought to bear in Mind at all times, otherwise no Person can be capable to arm himself against the assaults of evil Hearing, evil Seeing, evil Tafting, evil Smelling, and evil Feeling. Note and confider, O Man! and meditate upon the Things that are, and the wonderful exact Order of all thou canst behold; and if thou would'st be a true Worshipper of the immense Creator, and enjoy the Peace of thy Mind, and the Health of thy Body; then incircle or bind your Thoughts, Words, Wishes, Desires and Prayers, in conformity to the known Laws, Numbers, Orders and Measures of the Heavenly Luminaries; and also of the Under-graduates, both in private Matters and also in publick Affairs; not forgetting that noble and divine Qualification called Submission, which supports, fortifies, and illuminates all the observers thereof, giving the truell satisfaction, and suppressing the numerous Crowd of vain Thoughts, Wishes, Desires, and fantastick Prayers; enduing her Children with a lecret Spiritual Power, which is the true Worship of our Creator. Turn the Eyes of your intellects inward: confider and meditate upon those important and most necessary Truths: henceforth forbear your ill thinking, vain and idle wishing, hoping, and at every word taking the ever-bleffed and great Name of the Creator into your polluted Mouths and fullied with Hearts, and fend up no more of your felf-defuch figning bloody Defires and Prayers which opance pole

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pose the ever-blessed Maker of the World who fuftains the whole System of Beings, by his equal Power of Order; and for the fame reason there is nor can be no Service nor Worship ac. ceptable to him, but what proceeds from Equa. lity and Order. Do but look on the fublime Powers of Heaven, fee their wonderful Equa. lity and true Methods of their Rifing, Setting, Morions, and wonderful Configurations, which are as so many Patterns set before Man, for him to fleer his course by; and therefore eve. ry one ought to be skilled in their Orders, Meafures, and Numbers; otherwise no Person in the World can arrive to any competent regularity either of the Body or Mind; and we are commanded by the internal Powers of Wildom to tell Mankind that it is a gross blindness and stupidity that possesses his Mind and Intellects, that they dare be so bold, so wicked, so venomons, so disorderly, designing, violent, oppreffive, envious, spiteful, deformed, and so given up to the unequal Governments of dark Powers and evil Genii, which continually prompt them to commit fuch horrid Cruelties upon his own kind, and upon all the Inferiors; and thus having fatiated his exorbitant bloody Apperire, with open Mouth to approach the Altars in order to give Thanks to the univerfal Father and equal Preserver, that he harh given them the opportunity of killing and destroying their Neighbours; who are all his Children and Image: and at other times they pray and befeech the divine Creator that he would flrengthen their violent bloody Arms, and fortific them in the Arts of Cruelty, that they may murder and destroy his Children by whole-fale, as if the ever-bleffed Fountain of Benignity, the great creating Power were like themselves; viz. could

could take Pleasure and Delight in the Destruction of his Children and Image, whom he hath ordained to be Directors and Guides over all fublunary Creatures, to govern them in a more peaceful Serenity. Therefore, O Man, confider and feriously meditate on these things, and then we are fure that there is no Person that hath Eyes, but must wonder aid stand amazed w see Man such a deep Delinquent, and given up to fuch unheard of Barbarities; and to be fo violently cruel, as to make himself not only a Butcher of all the innocent Inhabitants of Heaven and Earth, but of his own kind too. And that he may be a compleat Artist in all the murdering Faculties, he spares no Pains, Care, Industry, no Money to accomplish himself; so that he may be enabled to bring to pass his wicked murdering Defires and Defigns; all which appears in the Son's Power of universal Love and Prefervation, most horrid, abominable, detestable and amazing: and yet these religious Gentlemen, or rather Blood-hounds, dare appear in the Houses of Worship, with their Devotions and noisy Prayers, Songs, and Te Deum's, acknowledging their bloody Murders and violent Cruelties and desiring to be farther affifted therein by the universal Father and equal preferving Power; and fo they make the divine and holy Creator the Author of their Cruelties and Murders: Whereas all the great expanded Governments of the Universe, make open and publick Proclamations of their abhorrence and and detestation, of such unjust, irregular, and selfould defigning Proceedings; all the wonderful and foramazing Governments both of the superior and may inferior Powers, the Luminaries and innocent fale, Creatures upon the earthly Globe, act and move the with a sedate, regular, constant Motion, and viz. the

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the illuminated spangled Glories of the Cœlestial Worlds do not arise in our Horizon at uncertainties; viz. one Day at fix of the Clock, in the Morning, and the next Day at ten or twelve, and so of the other under-graduated Luminaries: No, no, they all declare the glory of the great and ever-bleffed Creator, and universal Author of Order, Number, Measure and Method; and in this eternal Method of gradual Proceedings they keep both Time, Place, and a most beautiful manner, which never fails of preserving all the subjected Powers of the Earth: and all those splendid Motions, Configurations, Circumferences, Orbs, and expanded Circles, are apparent to every vulgar Eye. The ever-bleffed Fountain of those wonderful Beings has not hid their glorious Bodies, Lights, Rays and Influences, which are the only Directors, Preachers, Teachers, Examples and Presidents, that Man should be governed by, both in his private and publick Methods and Governments; which Directors are always fure in their Advices and Orders, bringing all things to pass in due time, and proper season: These are the great Masters of all true Mathematical Sciences, in whose Schools, the Scholars cannot be deceived or mis-led; and therefore Man may depend upon the Orders and Methods of those undeniable heavenly School-masters: and who ever builds their Superstructures upon those foundation Principles, are always fure to bring their purposes and designs to a happy Issue; and there is nothing true in the World, that derives not its Principles from those great illuminated heavenly Powers; for they are the original Patterns and grand Charters from whence all Laws and Orders take their Birth: and therefore whatsoever Laws, Orders, Methods, Traditions

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Traditions or Customs are not founded on their Principles, are uncertain, tottering, and fubject to be changed out of one Complexion into another, though they feem to be never fo well proposed, laid, and methodized, nothing can fland or continue that hath not a heavenly Birth, whatever fome unthinking People may imagine to the contrary; all constancy and perfection of Government is from the Sublime Powers, of Heaven which are always fortifyed with a youthful Power, Strength, and beautiful Vigour. Old Age, nor time, never alters the Languages of the illuminated Powers of the spangled Regions; but it is not so with the best Inventions, Laws, and the most refined Polides of Men: they all grow old and out of date; their Complexions are dull, melancholy, and subject to be undermined by Tricks and infnaing Inventions or Violence; fo that the best of them render both Governors and People unstable, weak and subject to Innundations, Tumults, Changes, and Infurrections; and notwithstanding all those visible, stable, constant lluminated Patterns and Presidents, which are he Preservers of each Creature and of eternal Order; nevertheless Man hath been and is still ovain, so ignorant, so blind, so unthinking, and fo strongly inclined to Selfishness, Pride, Covetousness, Violence and Cruelty, that he lever affords himself one serious Hour to consiler, meditate, or contemplate those mighty referving Governors of Heaven; neither dothnd e in any particular thing imitate them in the lections and Practices of his Life; and yet no ludan can move himself one hundred Yards ince hithout their Directions, and regular Order and ower of Light; and though Man lives, ods, loves and is continually enlightened and preons

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ferved by them, and by their uniform Laws of Order, Number, Weight and Measure, which furrounds or incircles him on all sides; yet he neither Sees, Hears, Feels, Tastes, nor Smells their fweet charming Voices, nor aimable Com. plexions; fo grofly Stupid and Ignorant is Man become by violent, selfish Inventions, that he neither knows the wonderful expanded Heavens, nor their Powers, without himself, nor within. where all that the Heart of Man can defire or that can make him eternally happy, is inclosed: but he cannot fee nor find out the right Key by reason of his Ignorance and violent selfish Pride and Cruelty, which diametrically oppose all the quiet, serene, uniform Operations and Methods of the illuminated exalted Laws and Orders of Heaven, and consequently the grand Charter and Laws of the ever-bleffed Creator; which is Mankinds Fall and Depravation; for that the whole Race have turned their Faces, and violently and obstinately trodden under their Feet all the known Orders, Methods and Numbers of the ever-bleffed Creator, and for have defaced the internal beautiful Image of eternal Light and Love which dwells in the fecret Chambers of each Man's Heart and Soul which Word and divine Power is always promp and ready to give necessary Directions and Or ders, to all that are willing to take advice; bu instead of obeying this divine Voice, Man ha enter'd with his Free-will, into Contention Pride, Violence, selfish Covetousness an Wrath, and penetrated into the dark fulle magick Arts, wherein Man is highly skilled and can work Wonders in the violent enviole Powers which constantly wait upon him, an teach him the nearest and aprest Way and Me thods to destroy both those of his own kind, an

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also the inferior Creatures; and these later Ages are more compleat Artists than any of the former, in those butchering Sports and Pastimes, as the great Men and Governors of the World call and esteem it; because the trade of killing is only incircled in them, and none can be Butchers of Men but themselves: for they command the two-legged Hounds, and therefore the Hunters of Men are the most honourable, because the Commands proceed from the Superiors; but every one can be Hunters and Butchers of the inferior Creatures, and therefore they are but of low esteem, and difregarded in comparison of the former; but this Employment of tyrannizing or hunting the Creatures, comes in the second Rank; and therefore it is esteemed a noble sport and Passime for the same and no other cause than the other; that is, because it is cruel, violent, vexatious, tormenting, hazardous and tyrannical; otherwise why should not the Butchers and Killers of the Beafts be as honourable or worshipful, and as delightful a pastime or sport, seeing that it is for Food, which most Men so delight in, and defire; and more especially since all pretend that there is a necessity, for such killing: But this fort of People is the most difregarded, and the least esteemed of all Tradefinen or Employments, as base cruel, violent and inhumane; and Filhermen follow in the next Rank to Killers of Beatts: but on the other fide, those they call Anglers, that fifth for pleasure, and make a Sport and Diversion of killing the Fish, they are esteemed Gentlemen and their fishing Trade is far more Genceel: So that it is most clear and apparent, that there are no Sciences, Arts, Trades, or Employments, fo highly celebrated and esteemed, so noble and genteel, as the violent Arts

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Arts of Cruelty, of which the killing and tyrannizing over Men, hath the first place, and all the others follow in order according to the degrees of the Creatures they hurry and tyrannize over; all which violent inclinations, arife and proceed from the dark Powers of gross Ignorance in the Mind of Man: and though this be fo apparent, nevertheless no Man, neither those of the religious Orders, Philosophers or Physicians ever so much as take it in their considerations; and therefore all goes on in those mosstrooping Cruelties and Oppressions, without admonishing: So that Men of all Ranks are dead to all that is good and uniform, but quick at what is evil. Now these Things being sedately confidered and meditated in the quiet filen Powers of the Mind and their Complexions, or Signatures distinguished: Pray tell us then from what Principles do these forementioned Methods and bloody Inclinations proceed? Dare any Person deny, that they arise and take their original Birth from the envious, proud, spightful, violent Powers, and divided Properties of Nature, which start and boyl up in the humane Mind in a storming, tempestuous, hostile Way and Method, without either Order, Number, Weight, Measure, or being under any commanding Power? but each Quality or Property rifes up tumultuously and turbulently; and for the fame reason all Men that have let the Reins of Government loofe, and have subjected themselves to those tyrannical Courses and Practices of Life, are thereby made as uneasie, servile and miserable as the Creatures, they oppress; for there is no greater Evil can happen to Man, then the Disorders and Uproars of his own House, and the Disobedience of his own Powers, or the disunion of the innate

nate Principles of which he is made and compounded. Now this being clear and manifest, then so long as Mankind continues in those voracious cruel practices of Life, he cannot hope that all his Prayers, empty Thoughts, Wishes and Defires, can ever retrieve, help or give him either health of Body or satisfaction of Mind: for every one ought to confider, and feriously contemplate in the filent calm Powers of their Intellects, that there is no Agreement or Sympathy between Unity and Difunity, Equality and Inequality, Order and Disorder, Love and Hate, Light and Darkness, Violence and Innocency: No, no, they are all disagreeing Qualities, and therefore if any Man would transact the Affairs of his Life in a quiet, filent, calm method of Concord, Innocency and welldoing, he must meditate, and with a depenetrating Thought behold the Government of the ever-bleffed Creator, and with all diligence, endeavour to imitate the bleffed harmony of his own Superior Powers, and also of the illuminated Powers of Heaven, whose Orders and ferene Operations are wonderful and amazing; and he must not touch, nor in any degree meddle nor enter into any Contention, or Diforder; for they are all opposite Properties: And above all, he must learn to understand and to distinguish in the Center of himself, from whence each Thought, Word, and Defire, takes its Birth, and the tendency thereof; that 15, whether from Equality or Inequality, Difcord or Concord, Love or Anger: If this be not distinguished and understood, then all things are done by chance and unawares, which renders all the Actions, and Practices of Life uncertain, and the greatest part of them evil, Which no Man can avoid except he understands ate T

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and diftinguishes his own seven grand Principles or Powers, and discerns that all or most the Evils that wait upon, invade, and violently attack him on all fides, are occasioned through the loss of this inside knowledge of himself, and that it is the want of this Eye of Wisdom that makes and forces so many to take up with Cuftom and Tradition, which are the two great Mafters and Governors of the World. This is the original Occasion that Mankind so often falls and plunges himself into the Tortures of Inequality and Discord, from whence arises so many Disappointments and Changes, both in private and publick Governments: and being thus defiled with fo many evil Customs and Prefidents, and his not diffinguishing in himself Vertue from Vice, Discord from Concord, Unity from Difunity, his Thoughts and internal imaginative Powers of his Minds and Intellects, are all darkned and fullyed with this gross inveterate Ignorance, from whence arises the fo vast number of vain wicked Thoughts, Words and Actions of Life in the humane Nature; for every one ought to understand and know this great Truth, viz. That the evil attracteth the evil out of all Things to nourish and strengthen its felf, and the good doth the fame: Every specifick Creature or Thing is best pleased and satisfied with that which is most agreeable to its felf.

Now this being understood and considered, then will not every one see himself to be in great danger, and as it were beset on all sides with a thousand invading turbulent Powers? There fore, O Man, bethink thy self, and be not hurried on out of one Inequality into another, which is constantly attended with Violence and Oppression, either to thy self or to some other Creature!

Confider also, and fink thy self into the depth of thy Mind and intellectual Faculties of thy Soul: For as the ever-bleffed Fountain and Creator hath made and placed the great Eye of all the Coelestial and Terrestrial Eyes in the Center of the heavenly and earthly Powers and Governments, viz. that wonderful and most admired, beautiful, splendid Power, called the Sun, which illuminated Governor is Director and Guide of all Creatures, Powers, lesser Beauties and Luminaries; which splendid glorious Eye and lofty Power, with an incomprehensible Ray of Light, and lively warming Beams of univerfal Prefervation, incircles and supports all Under-graduates and Creatures, which is the Wonder of Wonders, the Light of all Lights, and the Beauty of all Beauties, the warming, replenishing, reviving, preserving, pleasurable, delightful Power of all Powers that are visible, being the central Power of Life, and the well-being of every created Creature. The Meditation and Contemplation thereof is lo altonishing, so wonderful, and so unaccountable to humane Intellects and Minds, that it is beyond the reach of all humane Thoughts and Confiderations as to its original Being or Existence; when or how the ever-blessed Creator, and imcomprehensible Power of all Powers, hath made and created this illuminating Eye of Heaven, which splendid Power is the Light of all Creatures; that is, each Creature is endued with a Beam or Ray from this great Father of Light, viz. with Eyes to guide and direct its Body in this World, viz. in the Head or Superior Powers of Nature: so that all Creatures may by this glorious, delightful Ray, lee, and be made capable to observe the Laws, Orders, Numbers, Weights and Measures, the

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bleffed creating Power had endued and encircled them in and under, which Gifts and glorious Talents of Light are common and univerfal to all Animals, as well Inferiors as Superiors; all things in and under Heaven enjoy an equal Share and Proportion of this glorious, illuminating Power; and notwithstanding the Globe of Earth and Air, by their fecret Motions hide the shining Lusters of this great hea. venly Body from our View or Sight; nevertheless the ecchoing Beams and resplendent Rays are conveyed to the leffer Luminaries, more particularly by the great Mistriss of the moist Vertues, called the Moon, who is the eternal Candle, and never-failing Lamp of the Nocturnal Inhabitants of the Earth, and fle always follows the princely Power of the Sun, with her cool, moistening, bedewing Vertues, by which all the Off-spring of the Earth are preserved, and their drowthy Ardors satisfied: fo that each Creature is thereby the better prepared to receive the warming Beams of the Sun; for the Night is only the Sabbath of Nature, and particularly of all Animals; but it gives Advantages to the mighty Luminaries or Governors, to dispense their bedewing moil Powers and cool Vertues, which they have no innate Power to distribute and duly exert, until the Prince of Light withdraws under the Shades of the Horizon; for Heat and Moisture are the radical Vertues and Powers of Life and Generation, both in the Animal, Vegetable and Mineral Kingdoms. So Great, fo Umverfal, to Amazing, and fo Preferring hath the Immense and Ever-blessed Creator and Father of the World made all things, and particularly Man, who is the true Image of all those wonderful and unaccountable Glories and abstrule

abstruse Secrets. And it is also further to be noted. That those two great Soveraign, Illuminated Powers and Central Candles of Heaven are not foreign Vertues, nor outfide Lamps, but they dwell in, through, and over all Circles and Orbs; and therefore their sweet influencing Power, and fructifying, warming, bedewing, and excelling Vertues, and living reviving glorious Lights, and Splendors, have an universal reaching Hand, that never faileth to touch every particular Creature with refreshing Kisses, and those enlivening Vertues, which are the filent Joys and exalted Pleasures of all created Beings; performing all wonderful things and midwifing the invisible, spiritual Powers, Properties, and Signatures into Visibility, and cloathing them with variety of Bodies and Complexions, all according to the degrees of the spiritual, sal-nitral Vertues; and these great and fecret Things, these illuminated Splendors of Heaven bring to pass, and perform with an amazing exactness, by a filent or eternal Hufh.

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Now, Man, being as is mentioned before, an Epitome of all those wonderful Mysteries and Things, therefore the ever-bleffed Maker of all those Creatures and illuminated Powers, hath in like manner endued him with all the glorious Furniture of Heaven and Earth; and more particularly hath created and given him a Sun, Ray or Eye of Divine Light, which dwells in the Midst or Center of the humane Garden, even as the splendid Power and Light of all visible Beings before-mentioned, is placed in the Middle or Center of all the heavenly illuminated Governors, that thereby none of the Luminaries, neither of Heaven, nor of the Earth, should want its internal Vertues and Soveraign

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veraign Aids: The like is to be understood of this Internal Son of Light and Love, which keeps its Court in the central Secret Chambers of Mens Hearts and Souls; and this Divine Beam and Son of Righteousness, continually moves with a gentle, mild Motion through all the Circles and Orbs of Man's intellectual Powers and Mind; and with its filent, sweet, foft Voice, and fecret influential Vertue, leaves no Thought unvisited nor uncorrected. This is the Eye of the Mind and good Genius; this is the Native Governor and Director of all the innate Properties in the humane Nature, viz. of the Thoughts, Words and Actions, whose Methods, Orders, Councils and Advices, are always True, Regular and Constant, never altering nor changing Countenance, Signature, or Complexion, out of one Form into another, but is as well fixed, illuminating, ecchoing, uniting a Power of Life, and as unchangeable in its Councils as the glorious Eye and illuminating Beams of the Sun are Constant and Univerfal; and therefore whenfoever any Perfon admits this humane Beam of Light to obtain the afcending Government in and through all the invisible Circles of the Intellect, it never fails of Enlightening, Tempering and Compofing all the variety of Thoughts, Imaginations, Words and Practices of Life, by its sweet, warming, bedewing and influential Vertues, and fo unites all contentious, proud, covetous, envious, discontented Properties of the humane Mind, into an equal Accord and ecchoing Tranquility; even as the illuminating Eye of the World by his friendly Beams and Rays of Light and warming Power, influences and gives a sprightly Life and Vigour to all the heavy dark Children of the earthly Globe, by

which moderating, tempering and uniting Virmes, all Creatures are sustained and preserved, being the Root of all Joy and Gladness. like is to be understood of this Divine Son of Eternal Light placed in Man, from whose Government are derived all the Pleasures of Life. both of Time and Eternity; for Man's Happiness and Union does not confift in Foreign Auxiliaries or Aids, but in the ecchoing Correspondency of the Native Powers and Subjects of his own Country: For pray tell us, O Man, if you can, What Foreign Powers, or how the Influences of Aliens, can chase away and remove the cold Winds, Frost, and Snow of the Winter, and give Life and Vigor to the Children of the Earth? This cannot be done, but by the Natural and Central Prince, who by his innate Power opens all the cold coagulating Cells of the earthy Properties, and redeems them from their weeping, melancholy, dark, confumptive Condition, enduing and inspiring them with a lively, youthful Vigor, and dreffing them anew with many excellent, ornamental, native Beauties, to the great Pleasure and natural Delight of each Creature, which no outfide Foreign Aids nor Advocates though ever to earnest or devoutly inclined, can perform; no, no, the ever-bleffed Fountain and Maker of the World, has endued every Specifick Thing or Creature with an Internal Sun, or preserving Power of Vertue and Understanding, each according to its Birth, Qualifications and Graduations, in which internal Sun or vertual Power, is contained a fecret Enegy or Sympathy, which reaches, and with an ecchoing Inclination communicates all the influential Vertues of Heaven and Earth; to wonderful are all Greatures chain'd together by the 1ecret

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fecret Power and Justice of the Creator; fo that no Creature is wanting, or has occasion to go a borrowing to his Neighbour; but all the useful and necessary Furnitures are found within the small Orb or Circle of each Creature; and therefore no Creature under Heaven, feeks for Foreign Auxiliaries or Aids from without, but only Man; which is a certain In. dication that he hath departed from his own Country, and travelled into Foreign Regions. where he is no Freeman but an Alien, and fo hath loft the true Sight and Knowledge of his own internal Sphere, and the shining Glories thereof; and finding himself uneasy, discontented and hurried out of one thing into another, being always upon the Rack of Hope and Despair; he gazes upon Foreign Horizons and Hemispheres, and so he goes on in all Blindness, Stupidity, and in the Powers of Violence, and never fo much as once thinks or dreams that the glorious Eye or Son of Light, Vertue, and Wisdom, dwells in his own Center; or that he should Contemplate and Meditate his own Microcosm, and that this Son of Eternal Power, Vertue and his warming Rays of Love, dwell in his own Horizon or humane Circle, which being waited on at the Gates of the innocent, temperate, filent Powers of the intellectual Properties of a Man's infide, will quickly remove and diffipate all the dark, melancholy Clouds that have fo long overspread the humane Powers of the Mind and Hearts of Men; for if Mankind had not loft his own internal Sun or central Light, he would have been as regular and exact in the Government of himself, and also of the Creatures substituted to his Vice-gerency, as the great Prince, the Sun, and all the other fubjected ject fror the Me bot Th

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iected Luminaries are, who never fail, or vary from their Boundaries and Circles; that is, they constantly observe Number, Weight and Measure, which is the eternal, youthful Band, both of the internal and external Nature of Things, and the ecchoing, fympathetical uniting Cement of Heaven, and of Earth; and therefore all the Happiness both of Man and Angels, and Joy of inferior Beings depends on, and are incircled within these three great illuminated glorious Powers of Number, Weight and Meafure; and all Creatures are happy and contented that observe those Laws; no Weeping, no Melancholy, no Repenting, no Violence, no Intemperance, no unclean Smoaking, drunken, oppressive, nor no discontented Powers or Properties, dwell or inhabit within the illumiminated Circles or Orbs of those equal and happy Laws of Number, Weight and Measure; but all things are carried on by a fecret, fedate, fweet, mild Motion, where there are no turbulent, rapid Powers, to shock this filent, serene Chain of ecchoing and uniting Powers and Qualities; but on the other side, all inequality and murdering, rapacious Violence and Intemperances, are without the illuminated Circles of Number, Weight and Measure; this great and important Truth, clearly and eminently appears even to every vulgar Eye, both in all fublime and earthly Governments, Man's only excepted, which is of a deep melancholy Contemplation and Confideration, when these things are rightly and feriously meditated, distinguished and understood; that every thing should observe and walk in their Laws, and keep the Boundaries of their Orders, but only Man, who was made the superior Creature upon the Face of the earthly Globe; who was endued

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endued not only with an internal Sun or Pow. er of Light, as an internal Director, as is before hinted, but also endued with a great and beautifying sciential Genius, which is capable to penetrate, and measure the heavenly Orders and Numbers, as appears by that illuminated Science called the Mathematicks, and also by many other curious Arts, Trades and Beautiful Employments, as we have before demonstrated. So that Man was made and endued with far more excelling Gifts, and Qualifications, than any other visible corporeal Creature, and therefore it cannot but be a weeping, and Heartaching Meditation, viz. that he should squander away and turn the Strength and Power of his Free-will against the feeling intellectual Luminaries of his Mind and Understanding, and also against all the visible known Laws of Heaven and Earth, in whose Light, Splendor and Order he lives, moves, and hath his Being, and he cannot fo much as look upward, downward, nor to any Quarter and Division of the Heavenly Circle or Hemisphere, but he is forced to see and behold a constant and orderly Method in all things, and how quietly, innocently and filently, every thing is carried on, and performed: which is strangely unaccountable and amazing to all diftinguishing and enlightened Minds: So that when thele Things are with a ferious Mind and intellectual Sight confidered, one would be ready to think and conclude, that it were morally impossible, that Man, who is endued with 10 many internal and external, noble and beautiful Powers and Faculties, should be so grossly mistaken and mis-led in all or most of the practices of his Life, and act so diametrically oppofite to his own internal Light, and to the Directions 1

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rections, Measures and Numbers that are so wonderfully and manifestly incircled within himself, as we have clearly demonstrated by the great and beautiful Sciences and Arts, that he hath midwifed into the World, which are all agreeable to the heavenly and earthly Governments of the ever-bleffed Creator, and all the amazing, and wonderful Beings therein; and notwithstanding all those illuminated beautiful Gifts and Ornaments, that he should still be so flupid, ignorant, blind, and fo deeply funk into the melancholy dark Cells, of Inequality and invading, turbulent, violent and oppreffive Powers, and the disunity of his internal Principles; and yet at the same time strictly and ingeniously to observe and keep time and pace with the heavenly Bodies, and in so many things follow their Orders, viz. in Sciences, Arts, and Trades; all which feems to be a wonder in Nature, viz. That Mankind should be to many Degrees more excellent than any other visible Creature, in such a great number of Sciences, Arts, Trades and curious Employments. and yet to know nor understand nothing of the lource from whence those beautiful Forms and Orders arise and take their Birth, though he is so compleat therein that he feems to vye with, and chalenge the heavenly Luminaries in the Numbers, Orders and Measures of Sciences and Arts; but if Man had not observed and followed the Orders and Models of his own internal Orb, and also the Numbers and Principles of the Coelestial Powers of the Heavens and of the Earth, he could never have brought any excellent thing to manifestation, nor have been at any certainty, either in Sciences, Arts, or any acti-Trades: All which have in all Ages been the ppo-Diproduct of certain Principles, agreeing in Numtions ber,

ber, Weight and Measure; and therefore they speak the universal Language of Nature, in all Countries and Nations wherefoever they are invented or practifed, because they observe the Laws of Nature, and the Numbers of the Hea-Now would not any fagacious Person think, that the very Orders and Numbers of each Art or Branch of the Mathematicks, called Science, should shew and teach Man some thing of his own Principles, and the excellent Power of Order, feeing that he cannot perform any thing of use or value, without the Principles of Number, Order and Measure, as all Capacities even the most Ignorant, will on all Occasions be ready to confess, viz. that the Meafures, Orders, Numbers and original Principles in Sciences and Arts, are nothing elfe but the Platforms and Models that in every Age have proceeded from Men's Intellects and internal Genii; and therefore the Wonder is the greater when these and the like Things are with sedate Thoughts confidered and meditated: So that it is as clear as the Sun in the Meridian, that Man is down-right blind, and violently stupid; otherwise it were impossible, that he should practise as he does, knowing nothing of himself, nor taking notice of the wonderful Methods of the Government of the Heavenly Powers who are all exact Performers of the Laws of our bleffed Creator.

Wherefore let us further confider, whence it is that neither the internal Son's Power of Wildom, nor the fober, temperate, clean Orders and Measures proceeding from its divine Counfels and Advices, have deterr'd Man from his violent disorderly Courses, nor the great Luminaries of the Heavens, whose wonderful Governments confift in Number, Weight and Mea-

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fure, as every one beholds, fees and knows with which inward Helps and outward Patterns, Man is continually furrounded; no, but he regards them no more than a blind Man doth Colours, or a deaf Man musical Harmony, they are become fo foreign: and fo long as this Ignorance and dark Condition over-spreads Man, and stifles the internal Light and Son's Power of Wifdom, he cannot redeem himself; for if he will not confult himself, nor take the necessary advices from the Light of his own Life, or Powers that are placed in him as Directors, even as the great Power and expanded Light of Heaven, which is the Guide of all the wonderful Variety of Creatures in the visible Worlds called the Sun, which no Man ought to look upon or behold but with admiration of the ever-bleffed Creator; then we fay that all Thoughts of Regeneration are vain, and of no effect. these Things being considered, is it not a weeping Meditation to fee Mankind thus out of their Senses, and so inchanted by venomous Powers, that he can fo eafily and familiarly, without regret or any remorfe of Mind, be ready, and as it were always prepared and armed with violent cruel Utenfils of Fierceness and Wrath, not only to butcher and kill those of his own Kind, but also so highly graduated in the Inventions of Violence, that he makes it his principal Delight, Pastime and Pleasure to break the Numbers, Weights and Measures of the innocent Creatures, by many Snares and tyrannical Methods, putting a Period in the worst Way to that highly precious thing called Life, and at one violent Stroak to difunite and break all wonderful, curious and beautiful Numbers, Orders and Measures, both of the internal and external Powers of the Creatures; and

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and at the same time never so much as to think that this Stroak or Destruction of these beautiful and comely Orders of the Creature, essentially breaks and destroys the Unity and comely Beauty of his own Composition, and awakens all disorderly, violent Powers, Inclinations and Dispositions; which if poor frail, distressed, naked, unfeathered, polluted Man, were in any Degree sensible of, he would hate himself for such bloody Cruelties and seek how he might redress and redeem himself out of those Iron Chains of Darkness, and Ignorance; by which he hath transmuted all his intrinsick and extrinsick noble Qualifications, and uniting beautiful, illuminating Powers and Vertues into the favage fierce untuned Nature of rapacious Beafts, and far worse too: for they will not though they starve to death, fall on, murder and kill those of their own kind; but Men kill and destroy one another, for wicked self-defigning purposes, which is not only opposite to all Harmony, Humanity and common Civility but contrary to all Knowledge and Charity and that which is worfe, and far more horrid in the Sight of all the divine Laws and Orders of the Creator, is, the Governors and Teach ers of the People shelter all those Cruelties and Murders under the commanding Power of the ever-bleffed Creator, who is an equal Preserver of all his Children. O Man, bethink thy sel and with a fober, fedate Hush turn thy Min inward, and confult the illuminated magic Powers of thy Intellect and Soul, and with the highest diligence seek out the cause of all thos tumultuous disorders that attend and incirclethe on all fides, and command all the Powers thy Mind to take the Advice and Counfels the splendid Ray of Light, with which th Create

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Creator hath endued thee as a Director and Counsellor to regulate, compose and transpose all the upftart, unruly, bloody inclinations and rapacious dispositions of the Soul and Heart. Be fooled no longer, nor walk in the melancholy Shades of Inequality; but consider the noble Properties and divine Gifts thou art endued with, viz. the seven grand fountain Principles or Powers on which all the Actions and Practices of Lifedepend; and according as these feven head Powers are either equal or unequal, the Methods and Conversations of Men's Lives, are better or worfe: So that Man ought above all things to be diligent and watchful over his inward Properties, and to observe their Operations, and endeavour by a constant Hearing and Practice to learn as a Musician doth to tune and compose these seven great Powers into an Ecchoing harmonious Agreement; which is the greatest Bleffing in the World and the true Mufick of the heavenly illuminated Spheres and spangled Regions: But Man, instead of living in obedience to the musical Voice or innocent Power of Composition and Harmony, hath immersed the Power of his Free-will into Stupidity and Ignorance; so that he is become impotent, fordid, cruel, and over-whelmed in the blackest darkness, concluding with himself, that he can charm his Creator with Te Deum's, Sacraments, Intercessions, Prayers, and Creeds; for they can start up, and kill and destroy not only those of their own kind, but the innocent Under-graduates, and then return to pray, worthip, and give the ever-bleffed Creator Thanks for his Aid and Assistance, for enabling them to do. O Man, turn thy Eyes inwards, and with a fedate Thought meditate and consider these Practices, and then we are sure that U 2

thou must see that they are the blackest and darkest of Errors; for can Man approach the divine Altars of the fountain of Benignity, with violent, bloody, reeking Hands and Minds, delighted with roaring, thundring Drums, and fmoaking stinking Gunpowder, or with the melancholy groaning, crying, weeping Sounds of broken Bones and wounded Men, or with the plundering and burning of Towns and Cities, murdering innocent Children, frighting the Child-bearing Women, killing old, and carrying away Captives the young, debauching Matrons and ravishing Virgins, which is the jarring untuned Musick of the dark Earthy Spheres, and acting or approving those horrid, fierce, bloody Cruelties, Men dare to approach and appear at their Altars with Songs of Praises and Thanksgiving to their Creator, who is not only the maker of all Beings, but also their equal Preserver; and therefore such Worship and Service is all abominable and horrid in his Ears and Sight: and for the same Cause, by Simile, advances Wrath, and Fierceness; for as those cruel and bloody Practices arise and proceed from the dark Stygian Lake of Perdition, so by a sympathetical agreement and ecchoing Power, all their Sacrifices, Prayers and Te Deum's penetrate, and by a rapid motion re-enter the fame dark Fountain; from whence they had their original Birth: for interest never lies; that is, every thing both in the Evil and in the Good, as naturally advances and attracts its likeness, and joyns and incorporates therewith, as the Males and Females of each of the Ammals accompany and love one another, or as the Load-stone by a natural inclination attracts unto its felf and fixes Iron: and therefore Mankind hath in all Ages of the World, been grolly mistaken

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mistaken, not only in their practices of Life, but also in their Services, Worship and Devotions; and it is for the same Reason that in most or all Nations, where Men pretend to be more than ordinarily, religious and fevere in their Forms of Worship, there you may be sure to find the greatest Contentions, Controversies, Animofities Quarrels, Fighting, and killing one another, about the way to Heaven; but none of them, neither of the one fide nor the other, find the peaceful Paths of Unity, through their Tyrannical Disorders; but on the contrary, are sure to find out, taste and feel the severe Stroaks of the dark hellish Powers of Perdition. Therefore, O Man, take notice and observe with a sedate filent weeping Confideration, that no visible Creature upon the Face of the earthy Globe hath any preserving Characters or Signatures stamped or engraven upon its Complexion, above its Fellows, neither amongst the Superiors nor Inferiors, no not Man himself, who is so proud and lofty; so universally just and equal is the Father of the World to all his Children: therefore he that hath a defire to worship and honour his Maker, must first meditate in the deep Powers of his Intellects and with a filent pause contemplate the wonderful Works and Methods of his Creator in himself, and in the Heavens; and how every thing both superior and inferior is governed by exact Orders and eternal filent Numbers, Weights and Measures, which are Bulwarks and Fortifications to the wonderful and amazing Fabrick of the World. This being considered and distinguished, by any one then he will fee that there is a necessity for him that would worship his Creator in Spirit and in Truth, to move with his great Primum Mobile, viz. his Free-will, his Inclinations and Defires,

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Defires, into Equality; that is, into the Univerfal Power of Love, Light and Preservation: He must be first like his Father and Maker: which Step taken, will inspire him, and render him capable to imitate the great preferring Powers and equal Operations of the Almighty; otherwise, no Man can be a true Worshipper or Co-worker with his ever-bleffed Creator; and therefore we are again conftrained to confider, meditate, and note this important, plain. mathematical Truth, viz. That folong as Mankind lives in and practifes all those forementioned fordid Intemperances, violent Oppressions, killing their own Kind, and eating the Flesh and Blood of the inferior Animals, all their Worthip and Devotions arise and proceed from the like felfish, murdering, unequal Principles, and contaminated Intellects, whatfoever foolish and vain Men may imagine to the contrary; for there is no Evil fo great in the World, as for any Creature to break, and act contrary to the Laws of his Creation; for that at one unlucky Stroak makes that Creature a delinquent, and strips him of all his native and heavenly Privileges, and also of the noble innate Beauties and preserving peaceful Powers of the Earth, and consequently he becomes an utter Stranger to himself; and therefore, O Man, consider, that to long as thou art thus fullied with inward and outward Violences, armed Powers, Arts of Cruelty, and rapacious Uncleannesses, it is impossible that thou shouldest obtain, or enter into the peaceful Regions, or enjoy the ferenity of health, before thou dost abandon Oppression and the shedding of humane Blood; and above all, forget not this great Truth, that Violence advanceth its like Quality, both in the Body and in the Mind; and on the other fide, Equality, Innocency Innocency and Peace, do as naturally and powerfully beget, stir up, and increase their like Properties, viz. Unity and Concord, each Principle being endued with a natural and eternal Key, which dwells in the Central Bofom of every created Being or Creature; which Key is endued with a fecret Energy and Power that it can open and penetrate into all the infide intellectual Vertues and Qualities of created Beings, by a Concatenative Genius, by which fecret and sympathetical abstruse Operations each thing as it were unknown to the Creature. joyns, forces, advances and strengthens its self. And by this means Men are drawn into many Evils, and the worst of Errors, before they have ever confidered the Nature and Quality of their Practices and Actions: So that these Distempers are the worst and hardest to be cured of all others, because they have gotten Head, and their Venoms have obtained the afcending Power in the Mind, and then Admonitions and Advices prove as ineffectual as the Medicines, which Physicians administer to languishing dying Patients; therefore every one ought to confider the things he eats and drinks, and their innate Dispositions, natural Tendency and Power, as also the Creatures he communicates with: for every thing will hang to him, being endued with secret invisible Fetters and Chains, or a confederating Power and Quality: and for the same Cause ever since Mankind hath used Violence to procure his Foods, from that very Moment Violence hath boiled up in the Center of his Intellects, and by the continuation of the foods, all the humane, innocent, beautiful, ornamental Qualifications became more and more darkened and defaced; so that he in a little time could shed humane Blood, with as little regret,

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as Butchers kill Sheep and Oxen: By thefe and the like Practices those unequal and bloody violent, oppressive Powers in Men obtained the head Government; and this depravity of Mind is now fo advanced in the Powers of his Soul, that it feems to be lost labour to go about to advise, or endeavour to reclaim Men from those miserable Circumstances they now labour under: for few or none, no, not amongst the religious black Gowns, will receive these great Truths, but count them the Effects of Frensy, and proceeding from a pefterd Head and diftempered Brain; but those Censures we do not value, being obliged to follow the dictates of Wifdom, Truth and a diffinguishing Understanding, and not to regard the vain Traditions, Custons and irregular, violent, infulting Practices of the Multitude, which for the greatest Part diametrically oppose all the Laws and Orders of the ever-bleffed Creator, and all the equal regular Governments of the Jublime Powers, and also of the Under-graduate Animals, with whom we communicate, fo that all the visible Governments of our bleffed Maker and eternal Father, condemn and abhor all those bloody violent Practices whereto Mankind has subjected himfelf; for these bloody Methods of Men, not only oppose the Laws and Orders of the Creator and Government of the illuminating Powers thereof, but they likewise contradict the indwelling Son's divine Power and Voice of Wifdom in the Heart, which is the never failing home bred Guide, that directs all her Scholars that observe her shining Powers, bringing them all to a fafe Port, and fecuring them from the tempestuous, boisterous Storms of the unruly Seas of Darkness. This is the internal and external peace-making Power, viz. the Temperer

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Temperer, the Moderator, the Uniter and Composer of the humane World, which contains the true Nature and Properties of the great; and therefore he that knows, and can govern himself, is thereby inspired, and made capable to give Laws, and govern the whole World: fo great, wonderful, amazing, and illuminating, is the true Knowledge, Underflanding, and diftinguishing of a Man's own Signature, both Internal and External; and this understanding can never be obtained, except the illuminating Eye of the internal, heavenly Powers, or Voice of Wisdom be underflood, distinguished, and obeyed, it being the Bonus Genius, or head Spring of Vertue and Equality, whose Advices and Counsels are never darkened with the cloudy Fumes of Intemperance and smoaky Powers, provided that she obtains the afcending Government in the humane Mind: all her Dictates are Order, Temperance, Cleanness, Innocency, bringing all things forth from the magical Powers of the Intellects, with a fweet, foft, filent, charming Voice; and all these preserving Principles and Properties, together with all corporeal and incorporeal Knowledge, Wisdom and Understanding, the ever-blessed Creator has placed and incircled within every Man's own Orb; and therefore the Blindness, Ignorance and Errors of his Life, arise and proceed from the unequal, turbulent Government in himself, and from the evil Conduct, Examples, and Presidents of his Teachers; as also from their Cuitoms and Errors in the Education of their Children, and for want of a filent, thoughtful Consideration, Meditation, and distinguishing Power in themselves; for he that makes no difference between Cleanness and Uncleanness, nor

nor distinguishes good Advice from bad, nor Violence and Oppression from Unity and Peace, must necessarily have his Store-house stuffed up, and over-charged with false Wares; and these Venoms, wicked Customs, and violent Presidents and Traditions, will so corrupt, pefter, and choak the Sight and illuminated Powers of the humane Heaven, that Man cannot understand nor distinguish, or have any true Thought, Esteem, Value, or Reverence for those great, wonderful, illuminating, amazing, and unaccountable Operations of the Heavens, and of the Earth, which are all as fo many Directors, and eternal, youthful Patterns for Mankind to observe and imitate in the Methods of his Life; but customary Uncleanness and Errors, so way-lay Man, that he can consider nothing as he ought; so that he knows nothing of his own beautiful Furniture, nor the worthy Faculties or illuminating Gifts, which the ever-bleffed Fountain and Maker of the World hath placed in him; and therefore he uses most of the noble, beautiful Creatures and Things to ill purposes; for wherefoever Ignorance dwells, that Person is always fure to take the wrong end of the Tool; for Ignorance is that great expanded Circle, or dark earthy Orb, from whence arises and springs such an infinite number of wicked Pradices, and gross, unclean, violent, oppressive Errors: The Steerers here being those illegitimate Sons, Fortune and Chance. So that Men have no right understanding of the proper uses of those many beautiful Creatures and Gifts, that the ever-bleffed Fountain and Maker of the World, hath constituted them Lords over.

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They consider not that great and wonderful implanted Property and principal Power of Generation, viz. of Creating, Making, Begetting and Preferving, which amazing Properties are the highest Passions, Delights, and Pleasures of all created and sensitive Beings: for how ardent and vehement are the innate Inclinations of all Creatures to perform that great Work of begetting or creating their Image or Likeness? Procreation is such a violent Passion, that though the Act frequently hurts the Creature more than any other thing if Temperance be wanting; nevertheless, if any Animal be prevented or hindered, they efteem it the greatest unhappiness, and more particularly Man; and therefore the Children of the Earth will venture and run the hazard of all that is near and dear to them, to perform this great Mystery of Creation and Preservation, as being not only the highest Passion or Pleafure of Life, but more particularly is performed from an innate Power in the Principles and Intellects of each Creature, which vehemently fpurs them to fulfil the Laws of their Creator, viz. to encrease, multiply, and to continue their Species and Kind. Now, so soon as this great Work of Creation is performed, immediately starts up that wonderful Secret, lovely and beautiful Power of Preservation in all the Females, which aimable and friendly Power and Vertue arises and proceeds from the ecchoing, equal, universal Powers of Order, Number, Weight and Measure; and these united, endearing, lovely, preferving Qualifications are incircled within the Orbs of the beautiful, lweet, tender Treasuries of the Feminine Powers, and from thence arises the Chrystalline Streams of ardent Love, and inward Affections of

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of the Mothers of all Creatures to their Children; fo that they will not spare any Pains, Diligence, Care, Industry, Thoughtfulness, Adventures; nay, are ready and willing to undergo all Turmoil and Hazards to preserve their Off-spring; all which proceeds from the internal, filent Voice and Command of the holy, making, creating, and preferving Power of the ever-bleffed Creator, each Creature being the Image and Likeness of its Father, respectively according to its Nature and Graduation; and for this Caufe they will Hazard and Venture their Lives, and all that is near and dear to them, to Secure, Save and Preserve their Children, and to keep them from the Stroaks of Oppression and Violence, that they may thereby obtain the highest Limits of Life; and therefore there is no Affliction, no Trouble, no inordinate Passion, no Calamity, no Unhappiness, no Oppression, no Displeasure, nor no Evil that is more afflicting to the Mothers of all Creatures, than to have their young tender Branches hurt, oppressed or destroyed. And, note, the more Innocent any Creature is, the more ardent and undaunted is their Love and Affections to their young Ones; and for the same cause, no Evil so much opposes, or is contrary to the great and important Laws of Creation and Prefervation, nor so vehemently moves the melancholy, weeping, lamenting, forrowful, mournful Tones, Voices and Powers, as for Fathers, and more especially Mothers, to have their Children and Images hurt, wounded, killed, and razed off from the Earth, which is their natural Inheritance during Life: these great and important Truths every Father and Mother are or ought to be sensible of; and to confider as to the under-graduated Animals, r

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This being matter of fact, O Man, contemplate what Orders, Numbers and Measures thou wouldst have thy Neighbour act and perform to thee, and whether it is thy good liking and mind that he should destroy, oppress, and cut off thy Children from the Face of the Earth. Make this dolorous Case thy own, and do not murder thy Neighbour's Children, until thou art willing to have thine destroyed in a like manner, and lay aside thy wholesale Art of Murdering and Killing, until thou art willing to be razed from the Earth, and be deftroyed Root and Branch. This being true, pray tell us then, what is become of your Divine and Humane Gifts, and gracious Talents, viz. of Wisdom, Understanding, distinguishing Fellow-feeling, prudential Care, Cleanness, Temperance, Innocency, Equality, or that Divine, Ecchoing Power of doing as we would be done unto? Pray tell us where all these beautiful head Springs of Vertue refide, and keep their Court; viz. are they not incircled in the humane, little World, called Man? but they are all covered over, and buried under the great numbers of pestiferous, and cruel, rapacious Weeds of Uncleanness, and violent, unequal, killing, murdering, spightful, envious, dark Powers, which by the confent of Man's Primum Mobile or Free-will, have obtained the ascending Government, and so he has divested himself of all his primitive, noble Qualifications, and equal Operations of his Soul, and intellectual Wisdom, Understanding, and the distinguishing of the Signature of himself, and confequently of all other things that are uteful, either for the Health of his Body or Mind. This is the original head Spring of all Evils that Mankind labours under. But notwithstanding all thefe

these cruel Enormities, Distresses and Violences that Man brings on himself, and on all the under-graduated Creatures of Heaven, and of the Earth; nevertheless, he is so Bold, so Im. pudent, so Sordid, so Unthinking, so Igno. rant, and fo Undiffinguishing, that he dares to approach the Altars of Justice, and the Presence of the Holy Creator, and Fountain of Eter. nal Love and Light, the Divine Author of all uniting Qualifications, with his formal, felfish, defigning Prayers, viz. that the ecchoing Power of Heaven would please to Bless, Fortify, Prosper, Secure, and Preserve him from all Violence, Oppression, and the invading Power and Sword of his Enemies, or those that oppose his exorbitant, violent Government and Intentions; but at the same time he forgets, and never considers his own Errors, that he hath no Mercy, no Compassion, no Temperance, no Cleanness, no Fellow-feeling, and that Justice or Equality dwell not in himself; but all that oppose his violent Stroaks, right or wrong, fall Victims to his devouring Sword, and undiffinguishing Power of Wrath and Fury; and therefore consider, O Man, if thou wouldst be heard, that thou ask nothing that is contrary to the universal known Laws, Numbers, Weights and Measures of Nature, upon which Foundation all wonderful Things are built and eternally fixed, whatever fome dreaming Fools and Mad-men may suppose to the contrary, otherwise thy Prayers and Invocations can have no better Influences or Effects, than to open the Fountain and Gates of Wrath and Violence wider, and attract and encrease its own felfish, invading, fierce Property, as by a sympathetical Agreement of Qualities; for if any Man would obtain the good Will of his Maker,

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Maker, and the Friendships of the benevolent Vertues of Heaven, he must then be a Coworker, and imitate the foveraign, universal Power of his ever-bleffed Creator; that is, thou must behave thy self honestly, friendly, meekly, and with all humble Submission to those of thy own Kind, and to all inferior Creatures; and if thou wouldst have the Bleffings of God, and that he should have Mercy on, and preserve thy Children or Off-spring, then defift from all felfish, defigning Workings, or unequal Operations of thy Mind, and with a filent Contemplation, confider the Method of the ever-bleffed Creator and Maker of all Creatures, viz. his Care, his Tenderness, his Love, his Mercy, his Compassion, and that he is equal to each of them, bedewing them all with his fweet friendly Influences, and illuminating Vertues, and glorious Splendors of the heavenly Powers; and that he doth not at any time, nor upon any occasion of Mankinds wicked Courfes and unequal Methods, withhold his gracious Favours and eternal Friendships from the meanest of his Children. Now, consider this in the Cool of the Day, and in the filent Shades of the Mind; can Man expect that his Creator should hear his Prayers and Invocations, and Bless, Preserve, and have Mercy on his Children, when at the same time he hath no Esteem, and puts no Value on his Neighbour's Children, who are all the Offipring of the Great Father and Bleffed Creator, and are all equally esteemed; one is as near to him as the other, and therefore his Love, Mercy, Compassion and Justice, are as effentially in, through, and over them all, and no Creature is left alone or forlorn; but this ever-bounteous Father hath made Provision

vision for each according to its Kind, Nature and Complexion; therefore note, and confider, O Man, how thou wouldst have thy everbleffed Creator deal and do by thy Children; the like thou oughtest to do to thy Neighbours: And as thou dost esteem and count it the darkest and most horrid Abomination against thy felf, and the Laws of thy Creator, for any one to oppress, cut off, or lay violent Hands on thy young tender Branches or Children, and to Fright, Plunder, and Destroy them, and more particularly when they are arrived to Maturity, viz. that by the great implanted created Powers of the wonderful Father of all Beings have been midwifed into the World, with fuch innate, ardent Love, Defire and Affections; and as we have mentioned before, been preserved by such a great number of various Cares, and hard, moiling, flavish Labours, and particularly of Mothers, who have as it were been constant Sacrifices, in order to preserve them to the highest Limits of Age: Ask the Doctors and skilful Midwives, the Numbers and Names of the Difeases the Females or Women bring upon themselves by Child-bearing, besides the inordinate Affections, Tenderness, and continual Care, and a vast train of Troubles for ten or twenty Years, which is the principal time of their Lives, and the greatest part thereof is spent in Cares, melancholy, Weeping, Fears, and preffing Sorrows: To fay nothing of the Father's and industrious, wakeful, burthensome Labours, to Prese obtain, and to secure Bread to preserve Life, Opposition which mightily incumbers both the Body and il a the Mind, and infnares them among a thou-fand cruel Vexations, and invading Enemies is in of

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of the Peace and Serenity of the Mind and Soul, to the diftempering of the Body, not only by immoderate Affections, but also by too hard Labour; these and a thousand other Evils, too tedious in this place to be particularized, are incident to the humane Race; and after all these infnaring Pains, Hopes, Griefs and Troubles, the Off-spring is forced from their Parents, to expose their Breafts to Swords and Guns, and to be cut in pieces and murdered, to have their Bones broken, and their Bodies destroyed by the sierce invading Stroaks of other Sons of Thunder and Violence, who value not ten thousand, or one hundred thoufand of their Neighbours Children, provided they can thereby obtain the Government of a Countrey, City, or Town, and that too which is none of their Right: And yet for all this, each Man's own Life, and every Member of his Body, and Prefervation thereof, is so much loved and cherished, that if any Member of the Body, but a Finger be hurt, O! then what Care, what Means, what Cost, Trouble, and what Thoughtfulness there is presently used to preserve and heal this Part: But if the Life be in danger, then all the internal Powers of the Mind start up, as it were in a Tumult and Agony, and a thousand Scouts are fent through the Circles of the Government, and raise up all the hidden Powers, and all Foreign Aids mewe fent for to affift Nature, so that Strength Sorand Health may be redeemed. So valuable, and ling, and of such a Price is every Man's Life and refervation to himself; the most Covetous, Life, Oppressive, Proud, Violent, Envious, Spightand all and Bloody, will facrifice, and give all thouseless the in imminent Danger, to have them preserved of

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and fecured. There is nothing equivalent to Life, and therefore it hath the first place of all other Things, both in Man and Beafts, and for the same reason, Death is a hundred Degrees too high a Punishment for Thest, Robbing or Stealing. Rewards for Vertue, and Retaliations and Puninishments for Evil, ought by the Laws of all Nations and Places to be equal and in conformity to the Laws of our ever-bleffed Creator, otherwise Justice cannot be said to be maintained: Every thing ought to be made good by an ecchoing Power and agreeable Materials, or else all Justice and Unity or Equality is destroyed, and so the Evil is never healed, but the Wound is still made wider, because the cure is foreign, and the difease is innate or homebred, which all Makers of Laws and Magistrates ought to consider, distinguish and understand, otherwise no Government can stand long without great Inundations and Changes, whatever some may think to the contrary.

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Now feeing that each Man fo highly esteems and values his own Life, and the Preservation of the Body, and all the Parts thereof, how comes it then to pass, that a Man so little, esteems, regards, or values, the great Powers, Faculties and Lives of his Neighbours, and their Off-spring, and can so easily and familiarly without Trouble or Regret, murder and bloodily butcher those of his own kind, making no more of it than a sport or pastime? O Man consider and meditate on these things, in the s lent ferene Powers of thy Mind; turn the Eye of thy intellectual Powers inward, learn to un derstand and to distinguish thy miserable dar Condition, and then we are fure that the di vine Advocate and Voice of Love, Light an Wisdom, will shine in thy Heart, and she the

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thee thy melancholy State and stupid Condition, and how every Person is overwhelmed in dark Vales and thick coming Sorrows, of the blackest Characters. Now these things being fedately and from an intelligible fenfible Power of the Mind confidered, diftinguished, and understood, whoever seriously enters the Contemplation and Meditation thereof, must needs cloath himself with the deepest mourning, to fee the Lords and Governors of the fublunary Worlds fo ignorant, stupid, insnared, fettered, and chained in the dark coagulated Bands of rufty unpurged Powers, and so violent oppressive, grim complexion'd, false-hearted, undermining, envious, intemperate, unclean, and fo full-freighted with ungodly base Desires, Hopes and Prayers, so ready, apt, and prompt, to lye, fwear, and bear false-witness, and so violent and destructive to themselves and Children. Who can meditate, consider, understand, or contemplate these Miseries and deplorable State whereinto Man hath immersed himself, by his violent Practices, but must be forced to call up all the dolorous mournful Powers out of their fleeping Cells and filent Magia? Weeping ecchoing complaints of hopeless Prisoners surround Mankind on all fides by his black Inventions, and cruel bloody Crimes; therefore rouze up, ye dull sleepy Powers, and ye howling melancholy Properties of the Earth, come to our Aids; affift us ye dolorous Tones and Voices the fi of the Air; fill up our mournful Complaints; Eye enable us, ye moist and watry Shoals that inhato un bit the liquid Regions; joyn your filent Voices, darl and help to allay the thundring bloody Powers ne di of the humane World; stay not, but come, nt an and concur with us in our Lamentations and They mourning; and all ye oppressive, bloody, vio= the X 2

tent, rapacious, stormy, boisterous, rough, impudent, bold, furly, sturdy, swearing, drunken, intemperate, fmoaking, fuming, unclean, grofs, unpolifhed, inhumane Powers; found your melancholy untuned Pipes to make up our tragical mourning against Man's Outrages; the whole House of the terrestial Globe is turned into Sorrow, Lamenations and mourning: for Man hath as it were facrific'd the whole Heavens and the Earth, and the beautiful Inhabitants thereof, to the base luxury and self-designing violent Powers of his polluted Mind, and fullied Heart. O Man, confider and contemplate thy delinquency, and dark mournful melancholy Condition, and with all imaginable diligence turn the Eyes of thy mind inward; fearch out, and diffinguish the Powers and Voices of thy own humane Orb, and make careful Observation of the illuminated Stars of thy own Horizon, their Rifings, Settings, Configurations and Agreements; for it is the understanding of thy own Horoscope, and the regular or irregular Motions of thy internal humane Heaven, that will guide and direct thee to the Haven of Safety and Peace: for in whosefoever Hearts and Souls this divine Voice of eternal Wisdom or holy ecchoing Power dwells, and obtains the ascending Government, there all the Inhabitants are directed and methodized by the Laws of Equality, Innocency, Beauty, Concord, and an ecchoing Correspondency of agreeing Descants, from whence arifes and proceeds an univerfal Confort of goodwill, and a true ferenity of Joy through all the intellectual Powers of the Mind; all the internal and invisible Principles and Varieties of Qualities, with an harmonious Voice and Confent, fing forth Praises to the ever-bleffed Crea-

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for and Preserver of all Creatures. Likewise confider and withdraw thy felf from the noify surbulent Invasions of Wrath and Violence, but for one Moment and with a fedate Mind; caft thy Eyes up to Heaven, meditate and comtemplate those amazing Wonders and splendid illuminated Powers, viz. the seven great Governors of the four Worlds; we fay, confider these vast expanded Circumferences, and the numerous illuminated Inhabitants thereof, and with a fedate paufe contemplate their unaccountable exact Methods, Equality and regular Motions; which never fail to keep within the Bounds of Number, Weight and Measure, which holy Order all their Subjects or leffer Candles and Lamps of Heaven observe, and alto move and act in conformity to their Superiors and commanding fublime Powers.

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The First great, high, fixed, indrawing, coar gulating, stable princely Quality, or Power his Orb, in Circumference is 57030266 Miles; and this amazing Circle is twenty two times bigger than the Globe of the Earth, from whence this great princely Power is distant 9073000 Miles, which is wonderful to confider and with a fedate Contemplation to meditate; viz. That Man's purblind little earthly Eyes thould fee at fuch a great distance, when at the hame time, and in the brightest serene Day, he cannot distinguish the Signature of any Object 15 or 20 Miles upon the Globe of the Earth: but there is a near Analogy and Concatenative Power of likeness between the great, lotty, illuminated Powers of Heaven and the humane Luminaries, the heavenly Powers of light and Splendor being the Fathers of the earthly Sight or Eyes: This great Prince is

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Governor over all cold condensing sharp Airs. and constantly slings his rough, harsh, tempered Blasts bedewing and sprinkling the hot torrid Zones, where they are welcom'd by all the Inhabitants of the Earth; for they allay the Fierceness of the scorching Heat, so that those intense, frozen, keen Powers, temper and moderate the too near fervent kisses of the great Luminary, from whence proceeds those pleafant, refreshing, and reviving cold Breezes of the Wind. This Kingly Power of Heaven cloaths all the Children of the four Worlds with rough Garments, and never fails to cover and hide their nakedness, but wonderfully and miraculously incircles all the invisible spiritual Properties and Qualities within its Womb or Orb; and if this was not so, no spiritual Power could ever manifest its self, or become an individual Creature: fo that the Cloathings of all visible Bodies proceed and owe their original Birth to this great Power of Heaven, viz. the Skin of all Animals, the Husks and Barks of Vegetations, and the rough Oar of Metals; also this Principle is the great Master of gentle Motion, Gravity, and long Life: And further note, that if the Skin, Husk, Bark, or the outfide cloathing of any fensible or infensible Creature be opened, hurt or wounded that is broke, and that it do not heal of its own accord by some internal Aid, or by outward Applications, then by Degrees that part will perish, and in length of time the whole Body will fall fick and dye, to univerfally preferving is this great expanded superior Luminary; and notwithstanding the vast numberless Numbers and varieties of inferior illuminated Governors, Sub-governors Councellors, Presidents, lesser Officers, and in ferior subjected Powers, nevertheless they al agree

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agree in their Votes and Councils, being linked together by an equal correspondency, and concatenative ecchoing Chain, and all the Inferiors constantly observe, and with an humble and natural inclination; fubmit to the Edicts and Laws of their fuperior Principalities and Powers, viz. they all incircle themselves within the illuminating and beautifying Rules of Number, Weight and Measure, which is the fixed stable Power of all the wonderful, and amazing Beings of Creatures in Heaven and upon the Earth, whose Foundation is constant, fure and steady, as is most manifest in all the visible operations of the great lofty, and glorious splendors of the Chrystalline Powers of Heaven, and by the Orders of the inferior Creatures upon the Earth: so that by the facred sympathetical agreement, of the superior and inferior Inhabitants of those vast and amazing Regions, under the Bulwarks and Fortifications of the forementioned Laws of Order, they without Swords and Guns cut of all Uproars, Tumults, and invading Powers of Covetousness and bloody Fierceness; by which means all those Countries and heavenly Regions become ferene, bright, and luminous: there are no Couds of blackness nor darkness, nor Storms, nor raging tempestuous Winds nor outragious Waves of the liquid Regions, nor no melancholy weeping Powers nor Subjects melted down with briny Tears for their flain Children: No, no; Number, Weight and Measure, are the composing nded and ecchoing agreeing Sounds and harmonious the the Tones that unite all those illuminated, spaninfe gled, beautiful Regions, into an universal connors fort of melodious Agreement, and that too nd in from Eternity to Eternity. This is the first y al grand stable pattern of Government, which agree Mankind X 4

Mankind ought to consider, observe and imitate, both in his publick Governments, and also in private Societies: otherwise, no firm Laws of Vertue and Truth can be established, nor continue amongst Men whatever some foolish unthinking Polititians may imagine to the contrary.

The fecond princely Power and Potentate of the heavenly spangled Regions, his Court. Circumference and Orb, is vastly spacious, viz. 2156880 Miles, being fourteen times bigger than the earthy Globe, and his distance from the Earth is 3431400 Miles, which elevatedexpanded illuminating Power and Governor, Man fees and clearly beholds and measures by the abstrufe and illuminated Science called by the Greeks, the Mathematicks, viz. by measuring the Motions and Coufigurations, and that from demonstrative and undeniable Principles, this fecond princely Governor and exalted Luminary of Heaven, is the Father and Foundation of Confideration, Meditation and Contemplation, being a temperate, mild, moderating, uniting, clean Power, Vertue and Principle of Light and Sobriety, and Author of Order in and through all the heavenly and earthly Circumferences, or Orbs of Government, inspiring all Creatures with infide and outfide Beauties and ornamental Vertues; This Kingly Power is dreffed and arrayed with a great number of the illuminating and beautifying Splendors, of the spangled Regions and exalted Vertues; is a Prince of Peace, good Will and Gravity; and his Governments are all in conformity to Number, Weight and Measure; and from this Head, Spring, or Fountain; all the leffer Luminaries derive their fedate united Governments and Obedience

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Obedience, and therefore though the Subjects viz. Counsellors, Judges, Presidents, and lower degrees of Officers, are as it were infinite. yet, in all their Councils, Consultations, Motions, Meetings, Configurations, Rifings, and Settings, they all perpetually move on in a foft, filent, mufical ecchoing, harmonious Hush, and each spangled shining Power sounds and chaunts forth eternal Praises, to the immense and ever-bleffed Governor of Governors, Creator of all Powers and Beings: in these expanded Circles, there are no cloudy Imoaking drunken Powers, no armed Subjects; no Gunpowder nor Sons of Lightning and Thunder; no plundering nor burning of Towns and Cities, nor laying whole Countries waste; no killing oppression nor starving to Death, with Cold and Hunger; nor no diffempered Governors nor wounded broken boned Subjects: no, no, all the Superiors and Inferiors are healthy, found, clean, clear-fighted, temperate, constant and fober; Wisdom, Understanding, Light and Equality, rule and govern in, over and through them all: These obedient Children, with the deepest humility, filently and sedately submit to the fweet, foft, calm Voice, and commanding charming, divine Power of the ever-bleffed Creator, who is the Author and Original of all the uniform Laws of Heaven, inducing and fortifying all the Subjects of Heaven, with the inspired Power and Vertue of Equality, viz. Number, Weight and Measure. O Man, these are thy true Patterns of Government, whose Foundations and undeniable demonstrative Principles; all earthy Princes, Governors and Kings, Tead, ought to confider, and build their earthy Governments upon, and also every private Person, arries in the orders and management of his House, and ience and

and Education of his Children; for from many small Pillars arises and proceeds publick Strength and Fortitude, and therefore wherefoever you fee the inferior Ranks diforderly, you may conclude that their Governors are fierce, invading and tyrannical; and therefore who foever would avoid the great and numerous Evils and Calamities, that never fail to accompany disorder. must, and oughtabove all things, to consult the heavenly Governments, and with a filent Pause and an intire Thought, consider, meditate, contemplate and behold the orderly, agreeing, ecchoing correspondency of the Heavenly Powers, both superior and inferior, and how each by their Obedience and Submission, to Order, Number, Weight and Meafure, eccho and found forth in eternal Health and Serenity, the Praise and universal Wisdom Light and Love of the immense Creator.

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The third great illuminated Principle, or princely Power and Governor of Heaven, his Principality, Dominions or Circumference is 9432971 Miles, and this illuminated Governor is distant from the Earth, 1500070 Miles, which vast Body shines and communicates its Raystoall Earthy Creatures, as if it were but 3, or 4, Miles distant: this third Principle is a warming fiery Power, the Root and Fountain of Courage, being endued with prompt and ready Talents of Heat and lively Motion, as having a nearer correspondency, and more frequent communication; with the Rays and Beams of the great exalted Eye of the World, the Sun, (which dwells in the Center of all Things,) this is a noble, moving, boiling, warming, infpiring, quick Power, which with an active brisk Motion, governs all the variety of the numberless numberless Numbers of his Subjects of all Degrees, within his vast expanded Circle or Orb. with an equal corresponding Agreement of Parts, viz. by the Execution and putting into practice, the eternal unalterable Laws of the ever-bleffed Creator of all the spangled Regions, and vast Circumferences of the Heavens, by being Obedient to the permanent Laws of Number, Weight and Measure: the keeping within the Circles, Bounds and Orbs thereof is that eternal, Impathetical Chain, and stable fortifying Power that unites the grand Princes, and Powers of the heavenly Governments, and establishes all Things, fixing them on their proper Principles and Basis, and that for ever. Number, Weight and Measure, are the eternal Bands of all their splended Operations, Beauty and youthful Vigour and Strength, and though some of the Men of Art say that this third great illuminating Power of Heaven, and brisk, couragious, warming Governor, is a harsh, sharp, bitter, rough, severe Power, yet we must take leave to tell those fancical Gentlemen, that they are mistaken in their Notions; for the Government of Heaven is not compounded nor composed of disagreeing Powers as is manifest and more than apparent to every common Understanding, as we have hinted in the foregoing: neither have the most skilful and intelligible Mathematicians, ever found out or spied any irregular Movements in them, but all go on in a constant, sedate, silent Order, with an eternal Chain of agreeing, ecchoing properties; and therefore there is no Death, no Old-age; but their wonderful and amazing Operations and Configurations are luminous, beautiful and youthful: all which proceeds from firm, regular, agreeing Principles; and though these wonderful

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derful Bodies and moving Powers of Life and Light, by their fecret and mystical Motions, Rifings and Settings, change Times and Seafons, Nights and Days, in which Operations and Iufluences they run innumerable Descants. and bring to pass many wonderful Things; nevertheless each Potentate or illuminated Governor, still keeps within its own great expanded Orb, or Circumference; fo that those heavenly Musicians and Mathematicians, constantly and forever keep within their Keys; and therefore all that variety of wonderful Things brought forth by the circular Motions and Configurations of these seven great principal Governors, are for ever in conformity to the Head, Spring and Fountain, as all the Descants that Musicians make and advance from the feven grand Notes, or first Principles, and the wonderful and as it were, unaccountable Compositions, which Mathematicians advance from the nine Figures or Numbers: the fecret Mysteries that are thereby brought to Light, do not only fpring and flart up from these nine Notes or Figures, but likewife they all act and move with a corresponding Power, and ecchoing Energy, with their Basis or Original, from whence they proceeded, as being the true born or legitimate Children of faid first Principles: The very same is to be understood in all inferior Arts and Trades that have a mathematical Foundation, viz. that are built and founded on Proportion and corresponding Parts; all which Arts are nothing else but the Off-spring and Children of the heavenly Powers and Governors; and therefore no Sciences, Arts or Trades, can be performed or brought to any degree of Perfection or Beauty, where the Parts and Compositions, do not arise and proceed from Proportion, that is trom 1

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from Number, Weight and Measure, so that the whole System of Things, and the visible Motions and Operations of every created Being, eftifie and bear witness against all Disorders. and therefore there is no fuch Thing found in the heavenly Governments as Disproportions and Disunity, nor amongst the inferior earthy Creatures, but they all center amongst Men; and therefore in this great expanded illuminating ly fiery Principality, there are no fweeping Pefts nor scourging bloody Sons of Violence. no Tumults nor noise of armed Powers, no Invasions of foreign Force, no murdering, no plundering, no burning of Towns and Cities, no laying whole Countries waste, no Hunters, no martial Butchers, neither of Men nor Beafts, no Drunkards, no Gluttons, no uncleanness norno intemperate Swearing, Damning, Lying bloody Powers; no, all this black dark complexion'd long Train of violent Sons of the thundering unequal Properties, are to be found in no part of any of these seven great, expanded, sedate, regular Governments of the Heavens, they are only on the earthy Globe amongst the Creatures called Men: all these cruel Beasts of Prey, are incircled in the humane World; fo extreamly forlorn and miserable, is Man become; and the worst of all is he is so blind, so miserably flupid, ignorant and beforted, that he will not be admonished, nor advised, but instead thereof is ready and prompt at all times to fcorn, perfecute and despise all such as are willing to help ning him out of those intolerable Vexations and the groaning Evils, which incompass and incircle fore him on all fides; fo that it is most evident and ormclear that fuch as defire to have uniform prefer-10 n ving illuminating Patterns and Laws, must tra-, do vel up to Heaven for them. at is

The Fourth great Princely Governor, ruling Light and illuminating Power of Heaven, his Dominions, Principalities, Orbs, or Central Sphere is 6216571 Miles in Circumference, and 140 times bigger than the Earth, which amazing Power and Prince of Light, Joy and Pleasure, looks on and surveys, and with his benevolent, illuminating Beams and splendid Rays, shines on half the Globe of the Earth and Water at once; this Wonder of all Wonders, is the lofty resplendent Power, Vertue and pleafing Delight of all Creatures and Beings; and notwithstanding, this Eye of all Eyes, and Light of all Lights, be 989000 Miles distant from the Earth, yet this glorious Power ap. pears as if it were not more then two or three Miles from us; its radient Beams are so wonderful and illuminating, that no inferior Eye can behold them without being plundered of its native Powers; this great Central Light is the Guide of all Coeleftial and Terreftrial Creatures: the truth of all these splendid, wonderful Things, Mankind not only beholds, but they can also measure all the great expanded, illuminated Motions, Configurations, Rifings, Settings, Changing of Times, fruitful Seasons, Day and Night, together with the Length and Shortness thereof; this is the mighty and wonderful glorious Governor under the Immense Creator; this princely Potentate being the universal Preserver and Director of all the wonderful, amazing and unaccountable numbers of Creatures in the Universe, always shining on, and warming half the Globe of Earth and Water at one time; in whose Vertue and Light all Creatures start up their Heads and rejoyce, as being the true Pleasure of Life, and the on-

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N Reviver and Restorer of all the weeping and languishing Powers and Creatures through the vast expanded Circumferences of the Coelestial Regions: Also it is further to be noted, that this Kingly Governor, not only maintains a constant, friendly, harmonious Serenity, and calm, peaceable, sedate Correspondency between the great numbers of leffer Princes, Governors, Presidents, Councellors, inferior Officers, and innumerable Subjects of the Heavens, and of the Earth; but also searches and penetrates to the Center of all dark Bodies, and leaves no part of the earthy and watry Globe unvisited, but casts Rays of Light and warming Beams into every narrow Cell, and never fails of Dreffing and Cloathing all the Children of the Creator with splendid and beautiful Garments, to the amazement of every confiderate Person; Also this princely Power of Light, and Eye of all Eyes, supports and maintains an eternal Correspondency and Negotiation of agreeable Influences, with all the head Princes of the Coelectial Region; and by his Light and glorious illuminating Beams, they all direct their Courses, and walk ther Rounds, observing their Laws of eternal Order, Number, Weight and Measure with this glorious shining Prince of Light, who in all the degrees of his influencing, preferving, illuminating Vertues, imitates the great Father and ever-bleffed Creator, and original Author of all Beings; who is also an equal Preserver of the the fame; his radient Beams and glorious Splenwondors extend their sweet, influential Vertues, and ers of warming, reviving Rays of Light to all Infeg on, Warior and Superior Creatures, both in the Colestial and Terrestrial Worlds, with gentle, Light mild Hands of Equality, without Respect of byce, Things or Persons; and therefore the most e oninterior, ly

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inferior, subjected Luminaries of Heaven, each according to their Graduation, receive an equal Light and Benefit from the shining Splendors of this glorious Power; the like is to be understood of all the great numbers and variety of the Creatures upon the Face of the earthy Globe. Do not the meanest and lowest of senfitive Animals receive a proportionable Benefit with the highest? and are not the Eyes of all the Under-graduates directed and enlighten'd, as regularly and exactly as the more Superior? and when this central Eye of all inferior Eyes is in any degree hid or shaded by the Motion of the dark, earthy Globe, then presently all the Luminaries, or Eyes of the Animals become darkened; the like is to be understood of all the inferior Luminaries of Heaven; for that it is most clear and evident, that this great Glory and princely Power of Light, is an universal Preserver of all created Beings, both in Heaven and upon the Earth; and the Wonder of Wonders, or an amazing, working, ecchoing Vertue, as being Equal and Just in all its Methods and Operations; and for the same reason, the Great, Immense Creator ought for ever to be magnified, praised and glorified, for cloathing all Superiors and Inferiors with fuch furpassing Beauties and preferving Furnitures, both Internal and External; fo that Man nor no other Creature can complain that they are forlorn, without a Guide, and a directing Beam of Light, which is sufficient for every Creature to steer and direct their Courfes by; which intelligible, illuminating Power renders every Creature capable to observe the Laws of the ever-bleffed Father and Maker, viz. Number, Weight and Measure, which are the original Principles that uphold, fultain

tween

Sustain and Preserve the whole Being of Beings, and for the same cause that Creature or Thing, that transgresses or breaks those Laws of Number, becomes a Delinquent, and is thereby difinherited of his ancient Free-lands; fuch Law-breakers are toffed to and fro like Footballs, as having no certain Number, Order, or fixed Station, doing all things by Tradition, Custom and Chance, which is Man's miserable Condition, both in private Families and publick Governments, from whence fo many Inundations and Infurrections take their Birth, as fill the Earth with Violence: This comes to pass by Man's Free-will, entering into Self-hood, Pride, Covetousness, and designing Oppressions and Cruelty; and also for want of sedate Meditation, Confideration, and a ferene Contemplation of the Government of his Creator, in and over the Cœlestial Choirs and Governors, and more particularly, this glorious Splendor and equal Power of Heaven, and of the Earth, whose eternal Methods, Orders, Numbers, Weights and Measures, are the visible and original Patterns of all Governments, both Sublime and Terrestrial, which is most apparent by the amazing and wonderful united Chain of Government; amongst the great expanded Coleffial Powers and Illuminating Princes of the spangled, exalted Regions, where no invading, plundering, nor felfish, violent Powers appear in their horrid Iron, armed Dresses, to spoil the Peace and Tranquillity of their Neighbours; nor no withdrawing the Vertue, Light, and sweet bedewing influential Vertues from **b**each other; no, no, but instead thereof amongst nd those sublime Powers and Candles of the World re, there is an universal, friendly, ecchoing Comld, munication, and harmonious Agreement beain

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ween the Superiors and Inferiors; all equally bow before the Princely Governor and Power of Light, whose Directions, Numbers, Weights and Measures, they always take and constantly observe, never varying neither to the Right nor Left, but go on in an eternal Circle of agreeing Qualities; from whence a peaceful Government, and a youthful, vigorous Health is supported, and that for ever; which univerfal Laws, and beautiful, exact Orders and Methods, both of the Heavens, and of the Earth, with their strange, wonderful, amazing and unaccountable shining and glorious Inhabitants, incircle or furround Mankind on all fides; fo that he cannot look on his right Hand nor his Left, nor on any Quarter of the glorious Hemisphere, but he is as it were confined and forced to behold the splendid Lights and glorious Powers of Heaven, and their exact Motions, Orders, Numbers, Measures, and equal harmonious Governments; but notwith standing those glorious Laws, Presidents and Examples are written both within and withou him, with the splendid Beams and gloriou Rays of the Sun, Man's Sight is so dim, h Understanding and Intellects so dull and be numb'd, that he spends from Twenty to Eigh ftroy ty or Ninety Years, under and in the view othe those Law-keepers and illuminated President as if he were all that time in a dark Dunger at th or a Sleep, never confidering nor minding an of those glorious Examples and splendid Pa ntri terns, each Person with violent Desires, see wee ing his particular, selfish Interest, not valui he (what becomes of his Neighbours, and infle nlig of universal good Will, and an ecchoing Pow ustai of Light of Love, there is nothing but Co rom tentions, Covetousness, Pride, Envy, Bao Man biti

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biting, Oppression, Uncleanness, Intemperance, and bloody Cruelties exercis'd and pradifed to and upon each other, and upon all the innocent Inhabitants of the Four Worlds: and so deeply is Man funk into Inequality and Tyranny, that he uses all the Vertues and illuminating Powers of the fublime Worlds, and their Lights to help and direct him to perform the fore-mentioned black and melancholy Practices, which is a more crying Evil, than most in their whole Lives fo much as once think or consider; for upon a fedate Confideration all Men must be forced to acknowledge that this glorious, great, exalted, illuminated Eye of Eyes, and Light of all Lights, was made, created, and given for a Director and Preserver of all created Beings, as is clear by the wonderful Motions and daily Operations thereof. All Creatures rejoyce in Light, and are glad of the warming Rays of this great Power of vital Heat, all bowing their Heads to this Soveraign Power of Light; and therefore it is the greatest Abomination, to apply this wonderful Preserver and eternal Guide and Director of all Creatures, to accomplish and bring base, wicked, selfish, devilish Designs to pass; that is, to Kill, Dethroy, Murther, Oppress, and Violate each other, and all the Under-graduates within the dem reach of each their Exorbitant Power; when ngeo at the same time Man is supposed by those regard plendent Rays, and warming, glorious Beams, intrinsick and extrinsick Powers, Vertues, and seed weet, fructifying, universal Influences; and he Creatures as well as themselves are hereby instead in the complete of the complet froy, Murther, Oppress, and Violate each biti think Y 2

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think himself of what he is doing, and how contrary he acts to the known Laws, wherewith the ever-bleffed Creator has endued him, both within and without; and also, that his Methods of Life are altogether foreign to his original Examples, Patterns, and Presidents. Therefore, O Man, do not any longer stiffe. the intellectual Eyes and Powers of your Minds with invented Contentions, selfish, unaccountable Methods of Worship, having no better Foundation than a bare Thought, Imagination or Tradition, or from some far-fetched Authority: for now Men are fo Ignorant, Stupid, Proud, Vain, Selfish, and so stripp'd of all the Furniture, both of their own Heavens within, and of the wonderful Order of the vast illuminated Heavens without, that they are forced to group in the dark, shady, earthy Powers after some invisible, imaginary, unknown, slippery, mercurial, unfixed Thing, that hath no Truth in it; that is, they have no Principles, no Presidents, no Examples, Number, Order, non Measures; and therefore the number of Delcants, rhetorical Expressions, Preaching, Do-Arine and Worship, for the greatest part, is fool ish, vain, contentious, supported with Band of armed Men, and untuned Sounds and Tone of thundering Guns, and blasphemous, noisy Iwearing, damning Soldiers, whose Minds ar of a redder Dye than their Coats, which but chering, favage Powers are the Defenders most national Religions of the World; so that Mankind in general feeks out an invisible Del ty, or some unknown Power, which the uphold with their cruel, bloody Swords, an thundering, fierce Guns, altogether neglectin the Voice of Wisdom in themselves, and a the exalted known Laws and Patterns of th illuminatin

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illuminating Vertues without, which are the true Masters that are able and willing to Teach and Direct them in the peaceable, calm Laws of well-doing. So innumerable are the Snares that attend disorderly Motions of Life and selfdesigning Powers, that oppose God's Laws, legible both in the Heavens and Earth. For Mankind has no Examples nor Presidents from the known Laws of the Creator, and therefore all these Disorders, and cruel bloody Evils are hatched in his own polluted Sack, and he hath filled the World with Cruelty and Violence, using the splendid Vertues and Powers of the glorious Light, to help and direct him, as if the resplendent Lamps of Heaven were given him on purpose, to bring to pass his wicked Defigns and Inventions. O! therefore confider and give thy felf a little leifure to meditate on these things, and fink down into Silence; that is, fland still and suffer the Holy Divine Eye within thee, and the Glorious Eye without thee, to Direct, Advise, and Counsel thee: all other Affistants and Counsellors are foreign; thy Peace-makers dwell at home; they may with a little Practice and proper Application be felt, seen, and understood; for he that knows and understands the Complexions of the things that are visible and manifest, cannot be ignorant of the internal, moving, divine Power of the ever-bleffed Creator, that fo exactly governs and rules in, and through, and over all things, with an universal ecchoing Power of Number, Weight and Measure, which are the infide Laws and true Patterns, that Mankind ought above all things to imitate and teer his Course by, whatever some soolish ectin People imagine to the contrary; and for the nd a of th tame cause all Teachers and Admonishers of the ating

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the People, ought to be furnished with the knowledge of themselves, and of the things that they are compos'd of, and the wonderful Order thereof; for if the Signatures and Complexions be not known and understood, they then are dark, and not fit nor capable to be Teachers; and for the same cause there is no Meditation, no Confideration, no Contemplation, nor Worship, so Satisfactory, Pleasant. or Beautiful, that furnishes the humane World with fo many Splendors, and fo mightily fortifies against all Diforders and Intemperances, as the true Knowledge of the Creator in a Man's felf, and in the wonderful amazing Variety of the exalted illuminating Powers and great Governors of Heaven; the understanding and the distinguishing thereof, are the Spring-heads of Bleffing, and the only things that render Man capable to be a Co-worker and true Worshipper of his ever-blessed Creator.

The Fifth great governing Principle or Princess of the heavenly Regions, is a noble, exalted, beautiful Power or Quality; her Orb, Dominions, Principalities and Countries, are wonderfully Spacious, Serene and Glorious, making and filling up the heavenly ecchoing Consorts. Her Circumference is 953000 Miles, and she is distant from the Earth 41274 Miles. This Fifth Property is the Mother of sweet Temper, Love, Meekness, Tenderness, Compassion, and a most bedewing, temperate Vertue or Power; this shining Glory governs her Countries, and vast numbers of illuminating Subjects, with all Calmness, Sweetness, and with a fedate, mild, lovely, bowing, gentle Hand: she and all her Subordinates interchangeably fer their Seals to Number, Weight and d

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and Measure, from whence proceeds and arises an exalted ecchoing, universal Concord of Parts: all things in this heavenly Orb or Circle, are performed by an equal Hand without respect of Things or Persons; and this splendid Ray of Light not only preferves the publick and private Peace and Tranquillity of her own Countries or Principalities, but she lends her Aids and affifting, uniting Vertues, to all the other great Circles and Governors of Heaven: this Princess is as it were the Mother of all Order, Number, Weight and Measure, in all her fructifying, fweet, influential Powers of Love and Preservation; constantly observing the inspoken benign Laws of the ever-blessed Creator, or Being of all Beings; and notwithflanding that this great friendly Power of Love and Gratitude is distant from the Earth so many thousand Miles, as before-mentioned; nevertheless her bright, clarified, illuminated Rays, beautiful shining Beams and splendid Light appear, as if her Body were within two or three Miles; so wonderful are the Works of the great and ever-bleffed Creator, whose beautiful Buildings declare his incomprehensible Power and eternal Glory. Amongst this great Governess's Subjects, the Queen of Love and united Vertues, there are no false Lovers, no passing time away in vain Sports and idle Paltimes, no false Oaths, nor broken Contracts, no deflowring of Virgins, and then exposing them, whom they pretended to Love, to all the Miseries and Infamy imaginable, and not only fo, but to oppress and ruin their own Seed; they with fo much Vigour and Earnestnels midwifed into the World: Also there are no Contentions between Men and their Wives, no Swearing, no Cursing, nor Wishing they had had never feen the Faces of each other, no fighting nor drunken Husbands, no Idlers and Squanderers of time, whilst they should educate and bring up their Off-spring in Vertue; no lewd Women, Trapans nor Rhetoricians, to write and form false and deceitful Letters, to deceive the innocent, fleeping, unthinking Women, nor is there any that study to find out fuch as have the greatest Portions, no Upstart Beaux and Sparks, whose principal Business is to be skilled in Dreffing up themselves in order to deceive their Mistress, nor no sparkish Ladies to destroy the Fruits of the moiling Industry of their Husbands, nor no exposing poor innocent Children to be kept by the miserable and mean Allowances of Parish-Officers, and Church-Wardens, that will feast and drink up the Poors Money in overflowing Glaffes; no turning of Wives out of Doors, no run-away Husbands, nor letting their Children sport and play away their Time; which lewd Practice feldom or never departs, being so early and seafonably planted: those cruel violent, intemperate Methods are never practifed within the Circumferences or Orbs of this great Power; but all her Subjects are entirely one, and an ecchoing Power runs through the whole: So that there is neither Hope nor Fear, Fulness nor Want, Poverty nor Riches, nor no wanting Subjects, nor Uncleanness and Diseases procured by Intemperance, no Drunkards, profule Swearing, Smoakers, Cheats, Gamesters, nor no Diffemblers, but all universally embrace and observe the Order and Laws of their eterhal Fountain, the great and ever-bleffed Jeho-

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The Sixth great Principle or Kingly Power, in the Governments of the heavenly Regions, His Circumference, Orb or Dominions, are 142151 Miles, and is distant from the Earth 28562 Miles. Now, this great Governor, or speaking rhetorical Power of the heavenly Choirs, and Secretary of the Earth, by his universal and ecchoing harmonious Voice of Order, penetrates with his ingenious distinguishing Power and lofty Vertues, and governs all his Subjects, with a smooth, gentle Hand, in quiet, filent, harmonious Tones and Sounds. In these Regions all things are carried on, and transacted with an amazing Hush, there being an equal Correspondency in all their Motions, Configurations, and influential fructifying Vertues, and fuch an ecchoing Power and fympapathetical Agreement, that each is always ready with his golden Chain of Equality and good Will, to affift, aid, and communicate their Power and good Vertues to their neighbouring Governors and Princes; there being no felf-defigns carried on, nor no Covetousness, Pride or Envy, as there are amongst the earthy Princes and Potentates. No, no; but they all Conspire and Confult the universal Good and Preservation of the whole, conforming to the internal and fecret Voice of the Creator and Law-giver, and therefore there are no Infurrections, Tumults, nor Wars, nor butchering, bloody Powers to be found in the vast expanded Circumferences of the heavenly Orbs: Number, Weight and Measure is the Text; and therefore the Doctrine and descanting Vertues are always true and regular, as is most apparent by their Rifing and Setting above and under the Horizon; all which wonderful Motions are always cer-

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tain and exactly performed, and that with a mutual Correspondency and ecchoing Power of agreeable Parts; there is no Darkness, no Night, no Hope, no Fear, nor no contending opposite Powers; but their Spheres are all Light, Serene, Calm, Sedate and Regular. So that from this great Prince, and diftinguishing Power of Heaven, as also from the agreeing Correspondency of the neighbouring Principalities, arifes and proceeds that admirable harmonious Composition and exalted Musick of the Spheres, so much celebrated by the Ancients, and all these descanting Operations and amazing variety of Notes, Tones, and melodious, harmonious Sounds, are performed by the grand Charter and eternal Laws of Number, Weight and Measure, which are endued with a fecret tuneable Power; so that their is an eternal ecchoing Communication between the fuperior or inferior Subjects of the Coelestial Principalities; every vulgar Eye fees how illuminating, glorious, ferene and bright, how calm, orderly and exact those wonderful amazing Powers and Governors of Heaven are in all Movements and Methods of Government: Their Maxims of ruling are equal, and made up of Proportion, which is the true Establishment and Fixation of all Governments; and therefore here never any jarring, invading, selfish Princes, Potentates nor Governors, start up to molest or to disquiet the rest; and although their Descants be beyond humane Number; nevertheless, they all keep within their proper Keys and Circles; fo that there is not fo much as a rumbling, noify, jarring Note to be heard, those Coelestial Instruments always standing in Tune, from whence proceeds those ravishing Tones and agreeing Ecchoes, sweet, filent,

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ec fu filent, foft, enlightened and inspired Harmonies of peaceful Government, through all the great, lofty Circumferences, Orbs and Spheres of the Coelectial Quarters and Principalities, whose Methods and Orders the Princes of the Earthy Regions ought to take for Patterns, otherwise nothing they do can be well eftablished or fixed on a proper Basis or Principle; all Peace, ferene Calmness, Equality and ecchoing, corresponding Vertues, Powers, and agreeable Governments, and whatfoever hath in it the true Character of Proportion, hath an heavenly Birth, and they never fail of fortifying and preferving all the Observers thereof, whether inferior or fuperior Creatures, which is clearly feen and understood by all the Under-graduates of the Four Worlds, who have not broke the Laws of the Coelestial Powers; and therefore each Creature, though never fo mean, carries in its central Bosom, the creating and preferving Character, by whose innate Power they are taught and read to preferve themselves and Off-spring, even to a Miracle, and that too without the severe, sharp Strokes of Tutors or School-Masters; so prudently, ingenious, full of Science, Artificial, Helpful, and Natural, are the ecchoing and illuminating Laws of Proportions, that is, of Number, Weight and Measure, that Peace and Plenty dwell in the Habitations of Order; but without its Gates, Circumferences and Orbs, there is nothing but Chance, and that ungodly Gentleman called Fortune, all being uncertain, confused and subject to Uproars and Insurrections; there is no Peace, where there is no Order, no Stability, where there is no Number, no ecchoing Harmony, where there is no Meafure of Time observed, no Fixation, where there

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there is no Weight confulted nor understood. no illuminating spiritual Vertues where Temperance and Cleanness are wanting. No Melody nor true Musick where the humane Instrument is not in Tune, no calm nor quiet Motions, where the internal Government difagrees, and does not follow the charming Voices, and fweet Agreement of innocent Nature; no Health nor Beauty where the internal Government is divided, no Prayers are acceptable where the humane Soul and Mind is fullied with Uucleanness, no Fellow-feeling nor Compassion, where the bloody butchering Powers have obtained the ascending Government in the humane Nature, nor no universal good Will, Love, nor Respect in those who can with pleasure destroy the Well-being and Union of another Creature, which is never done; but first such a Person must violate and break his own Peace and Concord. And therefore, O Man! consider this great Law and important Truth, viz. that the fierce invading Stroke of Violence cannot be put into Execution, but only by a discomposed and disunited felful Principle, there being a certain undeniable Concatination between the internal moving dark spiritual Powers, and the Strokes of Violence: All Actions of Life, be they Good or Evil, proceed from an inward Power, which invisible Voice all the Body and Members thereof are forced and compelled to Obey, which is a Leffon that every Person ought above all things to learn and to distinguish the Complexion thereof; otherwise all the Transactions of Mens Lives, are negotiated in the dark Night of Hope and Fear; Chance, Fortune, Self-hood, Pride and Covetousness, must of necessity be Man's Captains, and chief Conducters, as is too too apparent by the Practices and Actions, both of publick and private Governments, which crying Evils can never be prevented until Mankind turns the great Power of his Free-will inwards; and makes it his principal Bufiness to understand, and to distinguish the variety of Tones, Voices, and the wonderful Properties of himself, in order to compose and transpose them into an ecchoing, agreeing Correspondency; this being done, then let him cast his Eyes up to the fublime spangled, illuminated Regions, and with a calm, filent Meditation obferve the unaccoutable and wonderful Order of those great, lofty, exalted Governors, their exact Numbers, Weights and Measures, and their steady, serene, glassy, soft, sedate, silent Motions, making no noise nor rumbling Detonations, as the Chymist calls it, when their Furnaces and Vessels are disordered; but all is done in a quiet, smiling, pleasant Method of eternal Order, like the Circulations of the Blood, and the Digestions of Food in the Body and Stomachs of healthy People; all which is as the Philosophical Greeks term it, the Thomaturgick, viz. the Wonder of Wonders, or the aftonishing Working. O Man! thefe things ought above all other matters to be our hourly Meditations, Confiderations and Contemplations, which will be to all well-disposed intelligible Minds, most charming, delightful, pleasant and as ravishing, as the ecchoing Voices of good Angels, and the innocent Birth of Flowers.

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The Seventh great Mistress, or Governess of the Cœlestials, her Circumference, Orb or Dominions in the expanded, illuminated Regions and serene Powers, extends 54614 Miles; and this

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this illuminated Eye, and Candle of the Night. is diftant from the Earth 200900 Miles; and notwithstanding this great transcendent Princess of Heaven, is so remote from us, yet her radient and splendid Beams seem to our little Eyes, to be not above twenty or thirty Miles off; her Light is so Glorious; so wonderful and amazing are all the expanded Governments of the incomprehensible universal Power of the ever-bleffed Creator; this Principle is Mistress over all the moift Vertues and Powers both of the heavenly and earthy Regions; fhe carries in her expanded Cabinet, or fecret Bosom, all the moist bedewing, cooling, tempering, fructifying Powers, and as she is principal Governess of the Night, she never fails to bedew, sprinkle and plentifully shower down her moift, refreshing Nectars upon all the Children of the four Worlds, which allays and quenches the thirst of the hot gaping Earth, and Off-spring thereof, and gives them a refreshing chearing Sabbath, which aptly and naturally prepares their thus cooled moisten'd Stomachs, to receive the warming Rays and illuminating, inspiring Beams of the great Eye of the World, in whose Vertue and Power all Creatures delight, as being the central Power of Light and Life, by his warming heat and refreshing Beams. It is also further to be noted that this great illuminating, Governess is Mistress of all the cooling, bedewing, fructifying, refreshing, regenerating, springing Motions, and living Powers of growth and Vegetation, cloathing all the Children of the Earth, with her beautiful Garments of that lovely colour green; which arises and takes its birth from her moistening, bedewing Vertues, and the cool serene Powers of the Air: Now she being the nearest to the earthy Globe, conse-

quently hath a nearer Analogy and Agreement with all the Children of the Earth, and Water; so that she is as it were the Store-house, Magan zine or Treasury, which receives the sweet influential Vertues of all the forementioned, fix fuperior Governors of the Coeleftial Orbs, and vaft expanded Circles, of illuminated Powers; she hath a more near Concern, and peculiar Operation, in, over, and through all the Creatures of the four Worlds, and especially over that grand Element and useful Power of the watry Regions, and also in sickness and many other changes, and mutations amongst sublunary Creatures; she being always busied in her internal and external Affairs, never failing of communicating her Talents, and Vertues to all the Children of the Earth; and though she be the Ray, Beam or Eye of the Night, yet she doth with her swift Motion and penetrating Glance of Light peep and vifit all Creatures and Powers, with her universal, moist, refreshing, bedewing just Vertues and Powers, sprinkling them all in her fwift Motions, and allays them with her calm, ferene, gentle Hands, and that too without referve or respect of Things or Persons: she never is known to drown one Man's Field, and at the same time suffer the levere scorching Beams of her eldest Brother, the great and lofty Power of the glorious Eye of the World, to burn, dry up and destroy another Person's. No, no, she is equal in all her Friendships, and her influential Vertues, are unanimously and with an ecchoing Power communicated to each Thing and Creature: the like Equality she hath in the Governments of her own Subjects, that inhabit her great expanded Circumference or Orb, the Numbers and Variety whereof are wonderful and amazing:

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the governs and maintains them in all, by her calm moistening, gentle, bedewing, sweet, tempering Qualities, and agreeable harmonious Powers; all things are carried on in eternal health of ecchoing Parts, and all within her own Dominions, and Circle of endless Order, Number, Weight and Measure; so that there is within this great Mistress of humane Preservation, that is; in her Government and Dominions, nothing but Iweet, filent, foft, ecchoing Voices and Commands, which her Subjects with all readiness, and with an innate Disposition, and sympathetical Inclination, bow before and observe; and therefore according to this uniformity of agreeing Vertues, Voices and Powers, the variety of their Descants are harmonious, and they never break the Bounds or Limits of their Key or Circles; so that there is an universal correspondency of conforting Notes, Sounds, Tones and Voices, even from the Center to the Circumference; to wonderfully unanimous are the lofty illuminated Governments of the Superior Worlds, which are all wonder-working Powers. O Man! these are the Schools, where every one may with great ease and pleasure, find out all the true Methods and uniform Orders both of private and publick Governments, and all true Learning. For the knowledge of our bleffed Creator in our own humane Sphere, and of those great visible Governors of Heaven and of the Earth; together with their publick Examples and Presidents of never-failing Order, Number, Weight and Measure, will render any Person (of what Opinion soever he be) capable to worship his Creator in Spirit and in Truth, and then will he be acquainted, with the true Learning both within himself, and alto in the Things that are so wonderfully operated,

rated, and equally govern'd without him. But if this Wisdom and distinguishing Understanding be wanting, no one is capable to lay a true Foundation, and confequently cannot build a firm Superstructure, but it will quickly fall about his Ears; for the higher he climbs, the more danger he is in; but it is not so with those that build upon the Examples, and illuminated Presidents of Heaven, whose Principles are eternally true, and therefore fuch Foundations never fail the Builders; and all the Descants and beautiful Ornaments of such Strudures are youthful, vigorous and lasting; which Methods and holy Orders all Men ought to observe and imitate, otherwise the most prudent, learned and ingenious, do all Things in the absence of the Sun's illuminating Beams; nay, they have not fo much Light as the most dark or cloudy Stars, some of which, Astrologers fay, that if they are near the two great Luminaries, they cause blindness to the Native, and therefore if any Man would do his business, and walk in the clear Light of the Day, then let him view, behold and contemplate the amazing and wonderful Order of the heavenly Potentates and Governments, and as near as he can, imitate them in the Methods and Order thereof, and in fo doing, he will at the fame time most certainly imitate his ever-blessed Creator and Preserver; whose Laws all those exalted, illuminated Powers constantly obey, and eternally observe, and in all their expanded Vertues, Governments and Operations, do all agree, and with an internal ecchoing Vertue lympathize, and by an innate concatenative Power of agreeing Qualities, unite and joyn forces for the Good and Preservation of every reated Being without exception. Now

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Now it is further to be considered and understood that from the forementioned, Seven Go. vernors, Principles and Numbers, or Chrystalline Sublime Powers, do proceed all the Governments, Orders and Methods of the Sublunary under-graduated Creatures: These Coelestial Orders of Number, Weight and Measure, influence, incircle, and give them their Limits, and constant Methods; and therefore they are as exact in performing their Laws and native Duty, as the great illuminated Governors of Heaven: and there is no inferior Creature, that at any time neglects the performing this great Work but only Man, who was made the Center or Heart of all fublunary Animals, and their Prince and King; being endued with the holy Word and divine Power, and also with a free unbounded Will, which is an exalted spiritual Gift, that none of the other visible Creatures are acquainted with, which is a wonderful Endowment superior to all the beautiful Illuminations of other Beings; which if he had used to good and vertuous Purposes, and to that end it was given him, he then would have been as glorious and as illuminating a Governor upon the Globe of the Earth, in the Center of all inferior Creatures, as the great Prince and glorious Eye or Sun, is in the Center of the heavenly Government, who is the fuperior Directer, and leading Power in and through all the vaft expanded Circumferences and Orbs of the Coleftial Worlds and Governments: The like we fay, would Man have been, in and through all the Terrestrial Regions, if he had observed the Numbers, Weights and Measures prescribed him; from whence would have proceeded all beautiful and noble permanent Qualifications; as Health

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Health of the Body and Mind, understanding and diffinguishing Wisdom; all the fecret magick Powers would have appeared bare-faced to him, and then he had been an angelical Protecter and Preferver, and would have governed all inferior Powers and Beings in the clear Light as the glorious Eye of the World doth, in and and through all the Circles of the Heavens; which would have rendred Man not only like his Creator, but also a Co-worker with him: and therefore the Lord endued him with a far more exalted and glorious Furniture, than any other Creature; but instead of observing the Order and Laws fet before him, he hath turned the Power of his Free-will into Covetoufness, Pride, Oppression, Violence and Selfhood, which hath stripped him of all his shining Furnitures and glorious Beauties; for thereby he has broken all the holy Orders, Numbers and Measures both of the heavenly and earthy Governments; and so is become a Snare and a Trapan to himself, and to all the under-graduated Subjects of Heaven; infomuch that he now does all things by chance, being hurried out of one Evil into another, subject to forgetfulness and to all Errors of Life, viz. to Tyranny, Violence, Oppression, Uncleanness, Intemperance, lelfish defigning Government, and a great number of cruel invading Diseases, which punish the Body and perplex the Mind: which deplorable Condition ought to be taken into a ferious Confideration, so as proper Remedies may be applied, whilft our shining, internal, beautiful Powers are above the Horizon. The first true Step towards this Work, is for Man to turn the Eye of his intellectual Mind, and the Powers thereof inwards; that is, into his own hu-

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as alth mane Heaven, viz. himself, and with a calm filent, Hush contemplate and meditate his own Government and the Operations of the feven Numbers, and ruling Powers, and with the highest diligence endeavour to unite them that they may have an ecchoing correspondency with each other; otherwise no Person can ever be re-invested in his first happy State and beautiful Condition. Also consider and behold the heavenly Operations, where all things are performed by certain Numbers, mutual Receptions, Rays, Beams, and illuminating agreeing Powers and Principles; all which amazing Wonders are the true and living Patterns, which Man ought both within himself, and alfo in his outward Government strictly to observe, otherwise he cannot but fall into a thousand Evils and Misfortunes, which implanted Laws of the ever-bleffed Creator, are by all the variety and great Numbers of fublunary inferior Creatures, constantly obeyed; they live in conformity to their Laws and heavenly Patterns, or feven commanding Powers, and therefore they are every way better furnished with all natural and helpful Faculties than Man, who is their Lord; for he is the most helpless, the most naked, and every way the most destitute of all visible Creatures, which hath fallen upon him, by his breaking the Numbers and Orders, or Laws, the ever-bleffed Creator planted in his Heart and Soul, as a Sun and Light, that he might thereby direct and govern himself and all Creatures under him accordingly.

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The truth of this is clear, and as manifest, as the illuminating exalted Beams of the Sun when in the Meridian; for let us meditate and look round about as into every corner of the Heavens, and of the Earth, and we cannot find any Disorders, Tyranny, Oppression, Nakedness moiling Labours, Cares, Vexations, Uncleanness, Intemperance, nor the Multitude of cruel Diseases, amongst any either the Inhabitants of the heavenly or earthy Regions, excepting only Men and their Societies, there being no felfdefigning Powers nor Creatures, but only where Men govern, all other things constantly walk in the peaceable Paths of Order, Number, Weight and Measure, in which consists the Preservation of every specifick Thing or Creature: the Health and Happiness of every Being consists in their following and observing the heavenly Orders, and obeying the fublime Laws thereof, and the contrary is to be understood when any Creature breaks them, as Mankind, knows by his woful Experience: These great Laws and eternal Numbers, Weights and Meafures of Heaven are further demonstrated by all the inferior Creatures: do not their Females observe and with a strict Hand and devoted innate Inclination keep both Time, Order, Number and Measure in their creating Conceptions, and bringing forth their Young? and also in their preservation, viz. Minutes, Hours, Days and Months? and hath not every particular Animal a differing Order, Number and Meafure, according to its Nature and kind, and the young Children or Off-spring, of each fort or kind never fail to follow the Orders, Numbers and Laws of their Fathers and Mothers, and that by an innate Disposition and tractable Instruction, without either Tutors or Masters to instruct them? and these wonders are not performed for ten or twenty Years only, but for ever: There is no fuch thing as forgetfulness in

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the Operations of the illuminated Governors of Heaven, and therefore all the under-graduated Creatures, that live under and obey the fplen. did and charming ecchoing Voices of Cœlestial Powers, need not be put in memory, or be reminded of their Duty; no, no, that great practical Power of Obedience, springs up in the Center and Light of each Greature's Life, fo wonderfully hath the ever-bleffed Creator and eternal Fountain made and endued all Creatures: nothing looks awry or falls retrograde but Mankind; all other Creatures in Heaven and upon the Earth bravely and nobly maintain their Ground, and preferve their Stations for ever, their Ranks and Files continue regular without any Disorder; the like is to be understood of the amazing variety of Vegetations, viz. Plants, Herbs, Grains, Seeds, Fruit and Trees: and though their Numbers be beyond all humane Numeration, nevertheless each Plant, Seed, Grain, Fruit and Tree, hath peculiar Laws, Numbers, Weights and Measures, by which they are governed and preserved: if this were not so, the painful Plowman would be very often mistaken, and fail of his hopeful Crop, if he did not know when to fow, and when to reap, or if there were not an exact Number and Meature of time, from the fowing or conception, to the time of gathering; the like is to be understood in the planting of Trees and Fruits, be they of what kind or fort foever; every Thing and Creature follows and bows before the Laws of Number, Weight and Measure, and therefore all the Art of the Husbandman cannot infpire any Herb or Seed, so as to make it arrive to its highest Limits in fix Months, which by its implanted Laws and Numbers is confined to twelve.

twelve, to bring forth its Seed or Image. We could give many pregnant Examples, but this is fo well known that it is needless: the like wonderful Order, there is observed in the metallick or mineral Kingdoms, also in all Stones that grow in, and inhabit the dark earthy Globe, though they are not so manifest to Man as the former, nor so well understood, there being no such practical and familiar Communication.

O Man! therefore let us again seriously meditate, and with a filent Paufe of Confideration, penetrate into the infide of those amazing and wonderful Things; and then we shall fee that all this, and much more is performed by the commanding, spiritual, inspoken holy Word, and eternal Power and Precepts of the immense Creator and Preserver of all Order; are not all the Elements bounded? can the great Powers of the watry, fiery, earthy and airy Worlds, break through the Numbers, Weights or Measures? No, surely they are firmly knit together by the strong Power, Chains, and internal commanding Voice of Number and Meafure; those great Powers are all subjected to the commands of divine Providence: So that it is most clear and manifest, that Man cannot cast his Eyes on any part of the Heavens, or of the Earth, but he is besieged, and on all sides beset, with the eternal Laws of his Creator, viz. with the three grand Pillars that fustain, support, uphold and preserve the whole System of wonderful Creatures, and furprizing illuminated, spangled Beauties, which when understood with a diffinguishing Eye of Wisdom, at once amazes and attonishes all the inside intelligible Powers of Man. O Man! therefore stand up and contemplate Z4

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template those things; be still but one Moment, and enter with the Powers of thy Will, into the filent Magia of the Mind; and more particularly ye earthy Powers, Governors and Princes, cast your Eyes up to the Heavens, and behold the great company of glorious illuminating Powers and Governors of those Coelestial Regions by whose resplendent Rays and Beams Mankind is directed to the performing of every Action of Life, and can thereby see and penetrate into their vast expanded Circles, though they are some Millions of Miles distant, as we have mentioned before, which is wonderful and unaccountable, when at the same time no Person can distinguish or see the particular Form or Signature of any thing, 15, 20 or 30 Miles upon the Globe of the Earth and Water, as is faid before; fo inconfiderable are Mens Luminaries when they turn themselves away from beholding those Centers of Light and original Fathers of all Eyes, for Man's Lights are immediately eclipfed when he directs them to the I uminaries of Heaven, that is in opposition to them, and therefore the great Mistress of the Night, and of all the feminary moist bedewing Vertues, called the Moon, always gives the clearest and most splendid Light, when she is in opposition to the Sun, who is the Center of all Light, which is called the full Moon: and on the other fide when this bedewing kind friendly Mistress is near the radient Beams and splendors of the Sun, then she is as it were dark, as if all shining Powers were banished her Breasts; the splendid Rays of the Wonder and Wonders, so hides and checks her moist weak, watry Beams, and therefore the never appears in her glorious Furniture and splendid Dress, but but when she casts her rheumy Eyes on the Light of Lights, and Glory of Glories: the like is to be understood when Man looks on the Luminaries of Heaven with his little Eyes; and when he directs them to things belonging to the earthy Globe, which shade and eclipse the Splendor of their Rays; but turning them towards the heavenly original Eyes or illuminating Powers, they are advanced and magnified; that thereby Man can penetrate the vast expanded Circles of the Hemisphere, and see so many Millions of Miles: For the Eyes of all the earthy Creatures are the Off-spring and Children of the great Luminary the Sun; and therefore every fmall inconfiderable Eye can by a concatenative Power, penetrate all the heavenly Circumferences or Orbs; for the exalted Power and princely Light, the Sun, by his Rays and glorious Beams pierce from Center to Center, that is, shines in and through all the vast expanded Circles of Heaven and Earth, there being no height nor depth, no expanded airy Plains, too large for this shining Power to reach and penetrate into; fo that this glorious enlightening Power fhines in and through the whole fathomless Source of wonderful Beings; nothing but the Globe of Earth hides those glorious Beams of Light; for all shady, dark, turbulent Powers are incircled near the Earth, which is occasioned by its heavy, dark, turning, wheeling Power. The Element of the Fire is agitated, and fometimes too violently awakened by the trange, and as it were unaccountable Motions of this ponderous Body the Earth, in whose rapid Power and Motions, frequently arises Parious obstructing matter, of a hostile confronting

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fronting Nature in the Elements, all very near the Surface of the Earth and Water, which frequently ushers in great Inequalities and Oppofitions between the Terrene Powers, and thence proceeds the Variation of the Wind, and the Changes and Re-changes thereof, which is stronger and weaker, according to the equal or unequal Operations and Motions of the Element of Fire, which Element is the powerful Life of the Air, and the Air is again the Life of the Fire; and therefore as those two great Elements are more or less agitated or moved, either gently or more violently in the great turning Wheel of the earthy Circle or Globe, the Element of Air becomes more or less friendly, or tempestuous, and the swift whirling, turning Power of the Air is in proportion; and if these two Elements are sierce and turbulent, then they immediately feek out and stir up the moist Powers of Nature, viz. the Element of Water, whereof the two forementioned Elements drink freely, and exhauft, which quickly fatisfies their fiery, boisterous Ardours; from whence arise and proceed greater or lesser Rains, Floods and Inundations, all according to the degree of the Agitation of Fire and Air; which disturbing, fiery, windy, rainy, dark, black Operations, hardly mount up or extend themselves more than 15 or 20 Miles in height from the Globe of the Earth, fo that it is as clear as the Sun at Noon-day, that all the violent Operations of the groß Elements are near the cold, dark, benumbed Earth; and nor elfewhere; the vast expanded Circles of the princely Potentates and heavenly Governors, are all clear, glaffy, ferene, luminous and fedate, all being carried on and managed by exact

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at Motions, Numbers, Weights and Measures, the Inhabitants and Subjects of those Chrystalline Circumferences are conftantly in their Presence; and amongst the spangled shining Glories, there is no Night, nor dark, cloudy Powers to hide the Beauties and Lusters of the Lamps of the heavenly Government, which wonderful and admired Operations and united Powers of eternal Order and Equality, the Sons of Men are daily Witnesses of; for they not only see and behold them, but also by the help of Instruments, measure and penetrate in and through all their Chrystalline Circles and Orbs, from whence are derived all the noble, beautiful, inspired and exalted Branches of the Mathematicks, and all Sciences, Arts, Trades and Ingenuities, and the Principles of Number, Weight, Measure, Order or Proportion, which all Men must acknowledge to have proceeded from the Orders and Governments of the heavenly Potentates; without which Mankind could neither be supported, preserved, cloathed nor beautified, as we have hinted in our foregoing; and therefore if Man did derive the internal Government of his Mind from the Order of the Heavens without him, and from their true Models and Principles within himlelf, as we have taught in our Chapter of the knowledge of a Man's felf, then he would be many degrees more happy and quiet then he is; for Sciences, Arts and Trades, are all performed from certain, undeniable, infide Principles of a Man's felf, and from the Orders, Numbers, Weights and Measures of the heavenly Powers and Governments; and therefore they are all constant and universal, that is, the lame in all places; but the Governments both

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of publick and private Persons, have no true Principles in them, and therefore they have no Proportion, nor no Order, but are always timorous, fearful, despairing, weak, and tottering, never fixed nor stable, but changed out of one form into another; the Complexions of them all are at the best dark, fantastick, rude, bold, furly, violent, oppressive, invading, turbulent, tyrannical and felf-defigning; all which divided unequal Properties and evil Qualifications have no Sympathy, neither with the holy Orders of the Coelectial Governments, nor with any of the Sciences, Arts or Trades, that Mankind is so well skilled in; which seems very strange and unaccountable, that Man should be the very thing, and yet understand fo little, nay, as it were nothing of himself, for him to behold Measure and find out the amazing and wonderful Order and Government of his ever-bleffed Creator in the Heavens, and yet squander away his time in worse then trifling, and by Violence, Fraud and Inequality, to fully his inward heavenly Furniture and Beauties; and likewise plunder himfelf of the Health of his Body by uneafy Courfes of Life, and cruel inordinate Practices: these things being considered in the silent Power of the Mind, what have Men to fay for themselves?

Behold the Heavens once more, and search the Corners of the Earth! Look and see, O Man! whether thou canst find out in all the vast Circles and Governments of our ever-blessed Creator; any one President or Example for thy intemperate, unclean, violent Actions and self-designing Methods. No, no, the whole Host of Heaven and Earth condemn and spew thee

out from the Communication of all equal and united Vertues and Powers; for it is most manifest that all these Tumults, Insurrections, Intemperances and bloody Violences, together with all the hellish Inventions of Cruelty, and a thousand other Disorders and Outrages (which thou art guilty of) have arisen and proceeded from thy own divided murderous Magazine, and not from any Foreign Powers, and therefore must thou enter into thy felf, if ever thou intendest to dress and obtain thy lofty Beauties. O Man! come with us, and contemplate with a fedate Mind, and a diffinguishing Understanding, otherwise we can never be able to withstand nor vanquish our home-bred Adversaries; for he that sees not his designing Enemy, can never avoid his Snares and bewitched Enticements: Order, Number, Weight and Measure, are the first Principles and true Steps to all the degrees of Temperance and Calmness; for it is clear beyond all Contradidion, that the malignant, destructive, violent Powers and Operations, both of the Elements and Men, are upon and near the dark, cold, benumbed Surface of the Earth. And more particularly from the blind fide of Mankind, and not else-where; for above in the vast expanded Circles and Governments of the heavenly Beings, all things are ferene, fedate, carried on and managed by exact Order to the eternal Praise and Glory of their Lawgiver, viz. the great and ever-bleffed Jehovah; Cirto that those mighty, exalted, illuminated, reaheavenly Powers, drink an eternal Health of in-Order, Peace and Tranquility, Light and self-Glory: there is no Night, nor dark, shady, Hoft cold Powers, but the great and most wonderthee ful Eye of the Heavens, and of the Earth, alout

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ways shines with his beautiful and illustrious Beams, from whose glorious Powers, all the numberless Numbers of leffer Luminaries receive their central Light; and by vertue thereof, they see to perform their Duties, that is. to observe the Laws of their Creator; all which Operations are amazing and most wonderful: And this Princely Government of eternal Order and Equality, Mankind behold and are Witnesses of; therefore ought Man above all things to act thereby, and imitate those exalted beautiful Truths and heavenly Glories; which with a mutual agreeing Correspondency and regular Motion, govern all their innumerable Subjects by exact Measures, Numbers and Orders; and therefore amongst those mighty, high, chrystalline Powers and Governments, there are no hellish or selfish Inventions, or warlike Weapons, to fill their ferene, airy Plains with Violence, or to sprinkle them with the Blood of their Subjects, nor no undermining Tricks, breaking of Bargains or Leagues with one another; no Noises of fierce armed Men to amuse and fright the fair Sexes or innocent Inhabitants; no Drums nor Trumpets heard in their Territories, to call their Inferiors together, in order to plunder and destroy their Neighbours; nor no invading the Circumferences and Provinces of each other; no Envy, Pride, nor no domineering, infulting Powers; no hanging nor drawing for Treason; no falling out or jarring between the Superiors and Inferiors; nor no Councils nor Parliaments to raise Money by oppressive Taxes, to enable their Princes to Kill and Destroy such as have done them no harm, though they are pleafed to call them Enemies; there are no Complaints heard of oppressive Governors, nor none of

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these heavenly Subjects are starved to Death with Hunger and Cold, whilst others of their Superiors wallow in the Mire of swinish Gluttony and Intemperance; no Drunkards, nor flinking, unclean, drowfie Smoakers, are there found defiling the very Air with their horrid blasphemous Imprecations, using the tremendous Name of their Creator to damn their Souls, and rot their Bodies; neither is there any use of extravagant, vain and impertinent, noify Talking, to spend that useful and beautiful thing, called Time, in idle Jesting, Jearing, Backbiting and Lying, and then calling it Diversion, Sport and Pastime; also in those exalted illuminated Governments, there are no Advocates, Lawyers nor Judges, because no Contentions are held about their Circles, Bounds or Limits; no, no, all those lofty, serene Dominions, Principalities, and vast expanded Orbs of heavenly Powers, are for ever established and secured by the eternal Laws of their Constitutor; from which original Foundation Principles arise and proceed a glorious Serenity, mutual Correspondency, and a friendly Reception between and amongst all Coelectial Potentates and Governing Princes.

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e of hefe O Man! it is further to be confidered, that amongst those mighty Powers, and exalted illuminated Governors of the heavenly Circles and Orbs, there are neither Superiors nor Inferiors that make a Jest of, or vainly use the great and most adorable Name of the everblessed Creator upon every passionate and wicked Occasion; neither do they fully or abuse the great creating and preserving Powers of this mighty Being of Beings, and Power of

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all Powers; that is, to beget, make, and create Children one Day, and then to murder and cut them off by wholesale the next; there are no fuch Violences nor oppressive Methods in and amongst those sublime Inhabitants; neither are there any Thieves nor House-breakers, Setters, Trapans, Swearing or Forswearing, Forgeries nor Cheats, no Iron-grates to look through, or loathsome Prisons to be starved in for want; neither do those heavenly Powers and Subjects, cloath themselves with foreign Beauties, nor with the gilded Feathers of other Creatures; no, their shining glorious Beauties and ferene Ornaments are Native, which is an undeniable Testimony of their keeping the Laws of their Creator; and for the same reafon, all the Sublunary Creatures as well as Coleftial; their Prudence, felf-preserving Properties, and both intrinsick and extrinsick Beauties. are their natural Rights, which never fail of preferving them; and therefore the Superior Inhabitants of the Heavens, have no occasion to plunder the Inferiors of their Cloathings to cover their Shame and Nakedness; they need not any Carders of Wooll, Combers, Spinners, Weavers, Cloathworkers, or Dreffers of Cloth and Linnen, nor Taylors, Sempstresses, Dreffers of the Skins of the inferior Creatures, Shoemakers, Knitters, Hat-makers, nor no bloody Butchers, or Betrayers of the innocent Creatures. Confider these things, O Man, and with a filent, ferious Meditation cast up thy Eyes to Heaven, and behold the intrinsick and extrinsick Orders and Beauties of all the Lawkeepers, both of the Cœlestials and Terrestrials, and then compare thy Methods and Ways with those great, high and mighty Patterns of eternal nal Order, Beauty and Preservation. Examine these Accounts, and make an internal Scrutiny in thy own humane Sphere, and thou wilt find that there is no Correspondency, ecchoing Power, nor mutual Agreement, between the fublime Governments and Mankind's; but inflead thereof he hath broken and opposed all the Orders and Measures of Government, both of the Heavens and of the Earth, and by his false Suggestions, fierce, foul, gross, ignorant Imaginations and wicked Practices, hath turned Order into Disorder, Cleanness into Uncleanness, Temperance into Intemperance, Truth into Falshood, Wisdom into Ignorance, Light into Darkness, Patience into Fury, Innocence into Violence, Fellow-feeling into Self-fulness, Sympathizing into Antipathy, and Ecchoing into Jarring, humble Submission into lofty Pride, and daring, bold Words and Practices; and also courteous, soft, sweet, beautiful Discourses, into lying, loud Laughter, Jesting and Jeering, continually calling for the bold, swearing, impotent Powers to come to their Aids, that thereby they may every way be furnished with suitable and agreeable Materials, to compleat their dark Defigns and wicked Practices. It is evident and most manifest, therefore that Mankind hath made it his chief Design and Principle to find out all the internal and external Poylons and peftiterous Venoms of his Elements, and also of the four great Elements, whose turbulent, violent Operations he only imitates, viz. the dark side of them; for the four great preserving and most wonderful Powers, called Elements, have in them a foveraign Light and preferring Power, and also a dark, herce, invading, turbulent, destructive Power; and Man hath chained

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Once more, O Man! cast thy Eyes round about thee, and enter into the infide of Things, and with a filent distinguishing Thought, and earnest sedate Meditation, and Contemplation, behold the wonderful Operations of the serene filent magick Powers of the Coelectials, and also of the Terrestrials, and compare them with the Religion and Practices of thy felf; then thou eanst not but see that the Practices and Methods of Men are strange, horrid and monstrous, and also that their Governments, are most cruel, impudent, furly, oppressive and bold, which evil Methods fortify them with fuch violent Furniture, and armed opposite Powers, that Man dares commit infinite numbers of favage Outrages, and bloody inhumane Butcheries, even in the open view and clear Sight of those Chrystalline, illuminated and most beautiful Splendors of Heaven, and the ever-bleffed Creator; which practices not only diametrically oppose the holy Orders of Heaven and of the Earth, but at the same time despise the Being of Beings, by whose holy Vertue and Power Man and every Creature sees, hears, finells, tastes, feels, eats, drinks, breathes, lives, moves, and hath its Being, and if he should withdraw his preferving, fustaining, supporting, fortifying, friendly, charming Powers, but for one Minutes time, Men and also all Creatures, would not only be stripped and divested of all the noble splendid Furniture, native Beauties and conveniencies of Life, but the whole System of al visible

visible Things and Creatures, would fink into Confusion. Now when these things are with a distinguishing Understanding considered, who would think that Man should dare in the Light of the glorious Sun, to walk so wide, and at fuch a distance from the Laws of his Creator, when he in the highest State of his Glory and Beauty, is but a miserable, poor, naked wanting, earth Creeper, whose Power and Dominions are fo small and inconsiderable, that the greatest Monarch that ever dwelled upon the Earth could not shelter or preserve himself, either from hunger, cold, Sickness, Death, or indeed from any of the turbulent Motions or Injuries of the Elements: neither can the most illustrious Emperor over Men enjoy any more Privileges, or natural Advantages than a common Person, that hath at his command Meat, Drink, Houses, Cloathing, and other Accommodations of Life; for a Prince cannot advance and enlarge the Beauties and native Pleasures of Life, above and beyond the narrow Circle of the humane Nature, as thousands find by woful Experience; for he that will gratify and prolong the Pleasure of the Appetite, by large eating of high prepared Foods, and overflowing Glasses of rich cordial Drinks shall be sure to pay for it, and that too with Interest; that is, with a gross, heavy, foul unclean Paunch and distempered Carcass, and he that will indulge himself with ease and idleness shall never and his be strong and hardy, neither will his Bed be ing, easie, nor his Stomach sharp; and he that pro-Mivokes Nature to advance the pleasures with the ould fair Sexes, is fure to come off a loser. notherefore the great Men and Governors of this con-World, have a great Number of Disadvantages, of all

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and at the same time but few or no Conveniencies, but only that idle, foolish, Banter or Jest called Honour, which is airy, fantastick, and of no value, but at a great distance, and therefore not at all fit for Conversation, or a near Communication; for then this Babel vanishes, and therefore all Persons in Government that use their utmost endeavours and skill to keep themfelves valued, are not to be often feen, heard, or spoken with, always obliging their near attendants with great Salaries, and Titles of Honour, but the Multitude they keep at a distance; and therefore the great Men of the Eastern Nations. as Kings and Princes, and also the considerable Women, live as it were invisible; that is, it is almost Treason or Death to look boldly on them, and it was for the Preservation of the respect and Honour of the Women in all Countries, to go vailed or covered, which mightily maintains and begets them esteem, many degrees beyond fuch as go uncovered or barefaced; the like is to be understood in the feveral Degrees of other Ranks of Men, as of Magistrates, Divines and Doctors. The learned Juglers in all Countries have hid themselves, and their naked mean Parts among the Trees, as Adam and his Wife did, viz. The learned Votaries in Religion have covered and sheltered themselves with Shrines, Altars and unknown Words, invented to hide and keep the People from understanding the plain Truths, having select and sanctifyed Places and Chambers in their Palaces of Worship that none dare to enter, but only the principal Minister or Priest, and when they were minded to advance the Peoples Devotion, and to have themselves adored and admired, then they fained some strange santastick Tricks, as Voices, Thunder,

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Thunder, Fire, Smoak, and the like: Other Leaders of the People would at certain Times withdraw themselves into some Defart or high Mountain, near the Seasons of the Year that great Lightning, Thunders and Rains come in; and in these rumbling, turbulent, tempestuous, formy unequal Operations, and invading Powers of the gross Elements, their Gods of Thunder, Fierceness and Violence appeared by the Power of their own innate, dark, magick Spells and taught them some certain Laws, such (to be fure) as were confiftent with their own Interest, and might fitly serve to deceive the Ignorant, and advance their Credit and Glory: These certainly were the Foundations of their Laws and Miracles. Also some Persons have been canonized for great and holy Saints, but generally it has been many Years after their Decease; then have they loaded them with as many Vertues as in their Lives they were guilty of Vices, and thus are they fent to Heaven to fit as Counsellors and Advocates for the People, that is, to bring their Causes and Supplications before the grand Judge of Heaven and Earth, from whence fo many Pardons follow, as the Learned will tell us: Others become great, famous and pious after they have been dead 2 or 300 Years, but whilft they were living there was neither Honour nor Esteem due to them, being turbulent Oppressors; for many who whilst they lived, had no better Reputation than of fantaltick Fools and mad Men; when they have been dead some confiderable time, their Names have come into great Esteem, and their memory has been celebrated, as of Wife-men and Philofophers, and it is for the same Reason that the learned Doctors of Physick, hide and keep the Aa 3

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art of Curing in other Languages, and in un. known Terms, otherwise the People would have no Honour nor Esteem for them, nor their Medicines, and therefore it is faid that Men reverence the Memories of the dead Prophets and destroy them that observe their Laws and Dictates; So that the Governors and learned of all forts have adorned and beautified themselves with great and stately Palaces, noble Chappels, and have illustrated them with glittering Furnitures, with a great number of Servants, Coaches, Horses, and a thousand other inventions to make the Ignorant bow and give them Reverence. Others of lower Ranks will take a common Medicine or other thing that is good for nothing, and make it a great fecret, cleathing it with a hundred excelling Vertues, which is a fufficient passport to give it Credit and Reputation in the World, by which many have gotten confiderable Sums of Money by a thing of no intrinsick Value; so that Truth, Plainness and downright Honesty, is quite thrust out of the Society of Men, which gives great advantage to felf-defigning cunning Men, to deceive the poor ignorant fottish People. Every one look, gaze, and feek for Wisdom, Knowledge, Religion and Understanding, abroad and not at home; for they do not believe that those noble, brave, beautiful illuminated Powers are Town-born Children, but Aliens and Foreigners inhabiting the airy Clouds; and he is the greatest Polititian amongst all the Degrees of the learned Men, that can invent Ceremonies and fantastick Systems to deceive the Vulgar, which have been the chief business and study of the cunning Knaves and learned Jugglers of all Ages, even from the Counsellors of Princes to all

all other Ranks, which Legerdemain Tricks have been industriously and zealously carried on under the fair pretences of Government, Religion and Manners; and being cloathed with fuch shining outside Beauties, the People swallow all down as effential and material, and will not now regard or respect the greatest Truths, if homebred and plain, and the Affes painted Garments be not thrown over them; that is, if they are not covered and disguis'd, so miserably stupid and grosly Ignorant are Men become, that nothing but delusion will please them, which the learned Deceivers are sensible of: and therefore every Age with the highest Diligence and Craft advances and nourishes their madnels, and the People are taught and made to believe that all Wisdom, Religion, Honour, Understanding and Sanctity are Foreign, and that they dwell and inhabit the Defarts, Mountains, Clouds, and the melancholy shady dark Corners of the Earth, and at the best they direct their Scholars to the airy Plains, to feek out and find that precious thing called Wisdom, and the fear of their Creator, as if Mathematicians should instruct and tell their Pupils, that the glorious Eye of the World, the Sun, will be in our Hemisphere or Zenith, at 12 of the Clock at Night, when at the fame time, on the Globe they may fee that this great illuminated Power is then in the Nadir or Imum Cali, that is, just opposite: so that by their great learning and high Titles of Honour, they lead Men out of themselves, and from the Things that are eflential, to feek out invisible Chimæras, and fantaltick, imaginary, cloudy Powers; and therefore is it, that fo many Millions of poor, naked, stupid, ignorant Souls, with great Zeal Aa4 and

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and Industry, seek and search for Truth and Wisdom forty or fifty Years, and at the last are as far and further from obtaining the shining Glories of folid Wisdom, than they were the first Day they put their Hands to the Plow; when all this while this splendid beautiful Power of true Light, and the precious Jewel Understanding, lies covered over with the cold benumbed humane Earth in themselves fighing and groaning, under the obdurate Clods of the earthy dark melancholly Powers. For these and the like wicked fantaftick, deluding, felf-defigning Methods, furr and choak the good Seed in Man, from whence arises and proceeds his gross Ignorance unfeeing, unthinking, unfeeling, untafting, unfinelling, unhealing Stupidity.

O Man, confider with a fober fedate thought, the unaccountable and wonderful amazing Power and Glory of the Light, the Head-spring of all Joy, Pleasure and Delight both in time and Eternity: all the living Powers both of the Coelestial and Terrestrial Regions advance their univerfal Ecchoes herein, as the uniting Vertue and principal Governor of all the innumerable Beings of Creatures, and in it is the fublime golden Chain of eternal Order: Therefore meditate and confider the uses and splendid glorious Powers thereof. Dost thou, O Man, think that thy eyes were given thee to direct or conduct thee in the practice of Wickedness, and Evil, viz. to murder, kill and destroy, the undergraduated Subjects of the Heavens and of the Earth, and those of thy own kind too? No, no, thy ever-bleffed Creator gave them for the same use and purpose, which he ordained the most amazing great, glorious Eye of Heaven, the Sun, who is the faithful Friend, Guide, Directer and Preserver of all Creatures. And as this great illuminated Power is the first Principle and Fountain of all Light; for the fame cause the lesser Eyes both in Heaven and in Earth, are lubiervient to the shining Glories of this living Power, which is a Confideration of great Moment, whatever some unthinking, ignorant People may imagine to the contrary: And can Man be so wicked, so impudent, so violent, oppressive, so cruel, and so opposite to all that is good, fovereign and preferving, to make use of this universal Blessing and exalted illuminating Power of Light, to direct and conduct him to perform so many Evils and Outrages against his Creator and all the inferior Creatures, and against his own well being? And because this extraordinary Bleffing is common, Men as it were undervalue it, when if the heavenly Being should withdraw this glorious Ray and warming Power but one Moment, what a woful and miserable Condition all Creatures would be in: would they not be funk into eternal Confusion and Darkness? Dost thou O Man flight and undervalue this living spiritual Glory and warming active Power, because it never fails to visit all the Children of the Heavens and Earth every Day, nor forgets to rife in its due Season? Its Rays and illuminating Beams are the eternal Characters of true Method and Order. Now when these Things are understood and diffinguished, how can a sober thinking Person believe that Man hath any Honour, Esteem, Reverence, Awfulness or Fear of his Creator, when he makes use of those splendid glorious and great Preservers of Life, Joy and Pleasure, to perform his vile and wicked Pranks and Oppressions? Is not this splendid Light and

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Di-Aer its warming, fructifying Vertues, the Joy and Pleasure of every created Being? And dost thou dare to violate its true Uses? Turn, O turn thy Eyes inward, also look up and obferve the Cœlestial Orders, otherwise thou wilt be illegimated, and the whole Hoft of Heaven. and of the Earth, will excommunicate thee from the Societies of all the enlightned Powers

and united Beings.

Confider also the natural Laws and innate Qualifications of each Creature, and the eternal Order which the ever-bleffed Creator hath implanted in them; and that every created Being with the highest Diligence, Care, Desire and Industry aims at, and makes all its efforts, and exerts its principal and innate Power toperform that great and mysterious Work of Generation, and to imitate their Creator, that is, to encrease and multiply, and beget their Image or Likeness, which is the highest Pleafure and compleatest Satisfaction of all Creatures: And on the other side it is the greatest Evil and Displeasure for any thing or living Power, to be hindered or prevented from Creating, Encreasing and Multiplying, as being contrary to the Original Laws of Creation, Multiplication and Prefervation; and therefore each Creature by an inbred natural and spiritual, constant, fixed Inclination, vehemently presses to perform that great Law, as we have hinted before on feveral Occasions: But this being a thing of fuch moment, and so little thought of or regarded', we cannot but again press it with reiterating Strokes. Now, so foon as this great Work of Creating and Multiplying is performed, prefently all the preferving Powers and Qualities start up, and are awakened awakened out of their fleeping, invisible, filent Cells, which before were as nothing, and unknown to the Creature, viz. Love, Care, Prudence and Industry, with a continual Consideration and Thoughtfulness of the best Ways, Orders, and Methods of supporting and sustaining their Off-spring and Children; And beside all this Labour and moiling Diligence, each Creature will also venture and run the hazard of their Lives to shelter and save their little Ones from the Injuries offered them; fo that there is nothing fo near, nor fo dear to them in the World, as their Images or Children. Now, if these things were well considered, understood and diftinguished, then Mankind would clearly fee that it is the head Spring of Evils to kill, murder, destroy, and cut off the Life of any Creature, (that is fo highly precious to its Father and Mother) before it hath attained to its utmost Limits, and answered the end of its Creation, and the internal Laws of the everbleffed Maker of the World, which are written in the Center of each Creature, which to destroy or obliterate, is the highest Misdemeanor that can be committed, as being opposite to all the known Laws of Creation and Pre-What an Evil is it esteemed to defervation. stroy Corn, Fruits, and other Vegetations, before they have attained a full Maturity or Ripeness? Because their uses are not only destroyed, but they leave no feminary Powers or Seeds behind them, that may produce a new Off-spring.

Confider further, O Man! and meditate how wonderfully all Creatures are made, and particularly Man, viz. the curious and unaccountable Contexture of the Bodies, and the

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amazing, ecchoing Correspondency, and sympathetical Agreement of the Parts; and how all the Members are joyned and linked together by the secret magick Power of Number, Weight and Measure, as the Anatomical Mafters and Chirurgeons will tell you, which if confidered with a diffinguishing Understanding, is strangely amazing, there being an inward exalted, concatenative Power, and a friendly, mutual Reception between all the neighbouring Frontier-Garrisons, or remote Members. and the Stomack or Magazine; and also of the more central Parts, by which all the fecret Conveyances of nutrimental Juices are performed, even to a Miracle, provided that no foreign Enemy or spightful Scouts have crept in, and lye in Ambush, by the opportunity of Intemperance, which never fails more or less to block up, and obstruct the nice and curious Passages and High-ways of Nature. We wish Men would with a serious, filent Pause meditate and consider the wonderful Principles and Architecture of their own curious ornamental and beautiful Houses, and the wonderful Conveyances, Passages, and circular Motions of the warming, enlightening, digesting, separating, enlivening, and active Power of the Fire; and also the moistening, bedewing, cooling, sprinkling Fountain, the Water; and the living, moving, breathing Power of the Air, and the filent coagulating and impregnating Mother, the Earth; and the exact Circulations wherein those great amazing and wonderful Powers, move with their serene, gentle, mild Motions, all in conformity to the Caleftial Choirs, and fublime Order, viz. by method of Number, Weight and Measure, provided

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ded that the Primum Mobile, the grand Governor of the humane World, called the Will and Desires, do not call for Foreign Aids, and make the Guards of the humane City drunk, drowfy and fleepy with Intemperance Uncleanness, both in Quantity and Quality; for a healthy, clean Constitution, and a found, ferene Mind is like the Hemisphere, when free from dark Clouds, tempestuous Winds, violent Rains, and foggy, thick, stinking Airs; for the internal Fires and Sun in the humane Orb or Circle cannot burn nor shine clear if the Elements are fouled, clogged, or in any degree obstructed by improper Meats and Drinks, or by intemperate Inclinations of the Intellects; for there is a near Analogy and Concatenation between the humane Body and Mind, and the great World in all their circular Motions and Operations, viz. in their Numbers, Weights and Measures; which if Mankind did in any degree confider or understand, he will not dare to Affault, and as it were unknown to himfelf, make open War against his own Preservation, nor against any of the inferior Animals; because that very moment that any one breaks the Harmony of any Creature, immediately the correspondency, ecchoing Negotiations of his own Orb or Circle become cloudy, and Storms are generating, which never are stilled or allayed without doing some signal Mischief to the Fruits of the humane Tree, for the highest Joy and Pleasure of all created Beings, is that the internal and external circular Motions be kept free from the Assaults and Invasions of the dark, cloudy, tempestuous, violent Storms of Inequality, and all the intellectual Powers and grand Principles gently moving and imitating

the original Patterns, viz. the Coelestial shining youthful Powers and amazing Glories, which afford all the Sons of Wisdom a strange and wonderful Contemplation, and the most exalted Employment to the Mind. Now this happy State of Health, both of the Body and of the Mind, every Man in the World defires to enjoy, and also values it above all other Treafures, counting and esteeming it the greatest Evil that any one can do them to obstruct or invade it by oppressing or violating the healthy Agreement and Correspondency, either of the Body or Mind; and yet at the same time the greatest numbers of Men are so ignorant, unthinking and freighted with fuch large Stocks of Violence, that they can with greedy Defires and prompt Inclinations on trifling occasions, violate, oppress and destroy the Health and Wellbeing of another, making no account of Health or Life; but if any of those Sons of Violence be hurt, or their Healths invaded, they immediately let fly their sharp Arrows by wholesale to revenge themselves: so that no Man seems to have any illuminating Beam of Light to direct him in his proper and right Course, but is like a Ship in the great Ocean that has loft her Pilate and Rudder, when the Hemisphere is so dark and clouded with moist, humid Vapours: that no illuminating Cœlestial can be seen; fo that the Vessel is tossed to and fro by the stormy, violent Powers of unmerciful Waves, and dark oppressive Powers. In the like, or no better Condition are the greatest part of Men, their Minds running greedily after Blood, Rapine, Oppression and Violence, but never confider what it is to Die, and to be kill'd themfelves, nor to be plundered, invaded, and their Wives W fha bo tin fin do CO

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Wives and Children destroyed. No, no, their sharp Swords are all drawn against their Neighbours on every small Occasion, and sometimes when there is none; they can quickly find a Stone to sling at a Dog; for no better do many of those Sons of Fire and Thunder count them, whom they are pleased to call Enemies.

Consider further, O Man! that whensoever any one is hurt, wounded, or the Life, or any Member be in danger, either by Distempers, or any other way; what Uproars and Troubles attend him, and the whole Family be-longing to him? His Wife cries, his Children weep, his Relations mourn; and in a Word, all the humane Circles and Subjects thereunto belonging are in Confusion, and then Councils are called, Advices are fent for, and all the Domeflick Auxiliaries are summoned to appear. What Thoughts and Considerations are there on foot for help? What Outcries, what Lamentations, what vehement Prayers do most fend up to Heaven, notwithstanding some of them (perhaps) never learned to pray before, yet at that perillous time they are ready at it? Also, what Running, what Riding, what Expences are they at, the Houses and Chambers being too little to hold the weeping Rachel's? All this, and much more each Person, and his Family, is willing to do, in order to secure the Life of one, who, it may be, in the Prosperity of Health did not value a hundred Lives equal to his own, to fay nothing of his unmercifulness to the inferior Animals: But notwithstanding these fevere Touches, and sharp Pains and Torment, that Diseases bring on Men, together with other violent Accidents, which are mightily

mightily multiplied by his Intemperance and evil Conduct; yet so soon as they are freed from those Tortures, they can easily forget them in a moment, and fall presently into their old Trade of Violence and Oppression, and that too without regret, or any fense of Trouble; for fo foon as they are well, their old Companions, viz. the violent, oppressive, envious, fierce, spightful Powers, and divided Principles start up in their Minds and Souls. and incircle them about; for the old Guards are not willing to lose their Posts. When these things are well weighed, and with a filent Pause considered, pray tell us, if you can, what Creature in the known World is like Man, that is, fo unthinking, ignorant, unmerciful, inconfiderate, and so negligent of doing as he would be done unto; fo unjust, violent, cruel, oppressive, spightful, so envious, that he careth for no thing nor Creature, but only that which will fatisfy his various Defires.

Now, notwithstanding we have in our foregoing shewed Mankind somewhat of the wonderful and ever-amazing Governments of the Cælestials, and the ecchoing Uniformity thereof; however, we are obliged by the eternal Voice and spiritual Instigation of Wisdom, to press the Consideration and Meditation thereof again: so that by our earnest Zeal to Vertue, and to the Practice of Innocency, we may by these repeated Strokes make some Impression on the obdurate Hearts and Souls of Men, whose Methods contradict and oppose all the Cælestial and Terrestrial Laws of God.

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Therefore, O Man! once more cast thy Eyes up to Heaven, and Travel through those splendid Regions, whose Chrystalline Inhabitants will bid thee welcome; in which amazing and most wonderful expanded Governments, thou wilt fee no jarring, opposite Powers between the Superiors and the Inferiors, but all things are carried on, and managed by a fublime, ecchoing, fympathizing Correspondency of exact Order; which are the eternal united Bands that cement those unaccountable Splendors and Beauties in their youthful and glorious native Dresses: their Beauties are true and permanent; because every heavenly Principality and Potentate, and their Subjects, conflantly keep both Time and Place within the Limits of their Orbs and Circumferences; and therefore all their innumerable Descants are agreeable and harmonious, and never fail to act within their proper Keys, in conformity to their original Laws and head Principles: Likewife meditate and cast thy Eyes up, and contemplate the great Governor, and leading, conducting, splendid, illuminating, warming, living, active Power of the Universe, whose glorious Beams, and shining, reviving Rays, behold half the Globe of Earth and Water at one view, and at the fame time give Light and Life to innumerable fmall Luminaries, vulgarly called Stars, who are all Subjects to this Wonder of Wonders, and not only fo, but he lends his glorious Beams of Light and Rays of vital Heat and Power into all the neighouring Countries of the other fix great princely Powers and Governors: And though they are all conducted by this glorious Prince of Life, yet he is never offended, nor falls out, or makes

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War with any of his neighbouring Princes, or their Subjects, nor invades the natural Rights and Dominions, or original Privileges, granted them by the Grand Charter of the everbleffed Creator. This invincible Power, and King of Kings, never oppresses any of his Subjects, nor inferior Governors; none of those Miseries nor cruel Calamities, incident and attending on the humane Race, infest these splendid Countries and peaceful Regions: These Cœlestial, Serene Dominions are all governed by an eternal filent Hush of illuminated Powers. Order is their watch-word, and Number, Weight and Measure are their unalterable Rules; those great unaccountable and most wonderful Governments are carried on, and managed within the Circles and Orbs of the sweet, lovely, ecchoing Power of Temperance: So that these heavenly Societies are fure and constant in their Methods; which calm, fedate, united, peaceful, lofty, splendid Governments and good Powers, are manifest to all the Children of the Earth: Their head Prince and leading Governor never forgets to rife, nor to fend his fhining Lamps to all the Chambers of his innumerable Subjects in due time, that each may light their Candle by the influential Power and Vertue of this inexhauftible Fountain of Light: Noble and Ignoble are all lighted and warmed with equality; there is no respect to Persons nor Things; but his fublime Rays, and glorious illuminating Beams visit every Corner of the Hemisphere and Globe of Earth, knocking at every one's Door, and if any refuse to light their Lamps, it is their own neglect; so friendly, kind, loving, cherishing, warming, enlightening, affable, courteous, reviving, inipiring;

fpring; so certain, true, constant, careful, affectionate, fweet, universal, industrious, and charming, are the Salutes and Embraces of this glorious princely Power, and illuminated Governor of Heaven and of the Earth, which Mankind ought to meditate and confider above all other things: Therefore, O Man! bethink thy felf, and confider thy mistaken Conduct; the Heavens, and the Methods of those glorious Principles, are not only thy Patterns, but also thy Directers, for by vertue of their intrinfick and extrinfick Power of Light, thou transactest all things, both private and publick, and there is no Tranquility neither of Body nor Mind, without the constant visits and ardent affectionate Kisses of this glorious Eye of Eyes, who never fails to beat and keep the true Strokes of Time: These Instruments have no false Strings, nor Discords or jarring Notes; they are never out of Tune, neither do their Strings break, notwithstanding they are constantly in use: So that the Musick of the heavenly exalted Spheres is constant, universal and harmonious; and notwithstanding the Descants of this transcendent Harmony, exceeds all humane Numeration; yet they do not break the the Limits or Bounds of their Key, Circles or Orbs, from whence proceeds an univerfal Confort of Union, and mutual moving Ecchoe of good Will and friendly Reception, between all the Superior and inferior Subjects and Powers; to that it is apparent that all the degrees of those heavenly Beings have clear Eyes, unclouded Brows, and univerfal Minds: Here are no differing Sentiments in Religion, nor no vain Ceremonies, or false Representations; nor no invented Creeds or Systems of Divinity; nor no Preaching up one Luminary or Prophet. Bb 2

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Prophet, and at the same time crying down or damning another: Nor is there any worshipping of unaccountable Deiries, or Persecution. Banishing, Hanging, Burning, Imprisoning, nor Contending; but all these great leading Ministers eternally agree in the Worship of the ever-bleffed Fountain of Light, and Creator of all Beings; that is, they constantly Practife and Walk in their original Laws of Number, Weight and Measure, and therefore their Operations, Actions and Motions, are all friendly, mild and fubmiffive, bowing and lending their Succours and affectionate Aids to every mean, inferior Creature, that moves and lives under their Governments; their Subjects are not distinguished by false, scandalous Names, which are always begotten and generated from the divided, spightful, envious Powers; but instead thereof, these exalted Coelestial Princes spread and sprinkle their sweet, friendly, influential Dews, and illuminating Rays, with exact Equality. For this cause the greatest Prince or earthy Potentate that ever was, never had any Character of Dignity stamped on his infide or outfide, or had any uncommon or greater felf-preferving Power, than an inferior Subject, no, not so much as many of the inferior Creatures; because Man hath transgressed and broken the Laws and Orders of Heaven, more than any of the inferior Animals; and therefore the felf-preferving Powers and Laws of Heaven, are far more prompt and ready to teach and affift them, even from their Births to their Graves, as is apparent by their youthful helps, beautiful Cloathings, and their withstanding and enduring the Injuries of the Elements: So that Man may Think, Talk and

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Act as he pleaseth, and give himself Honours and Titles as he pleafeth; but still these brave Shows and Pageantries have no Power nor natural Authority to monopolize or incirle the heavenly, illuminating Vertues into their felfish, proud, envious, covetous Magazines: for if they could in the least degree command the ftrong, mighty, influential Powers, and princely Governors of the Cælestial Worlds, as they do their own Subjects, viz. the Sons of Violence and Oppression, they would make the fame use of them, and then would there be thundering Work between the Cœlestial and Earthy Princes and Governors. It is clear then that whatfoever Honours, Dignities and Beauties, Men may claim; they are still poor, naked, unfeathered, wanting Creatures, having no more Beauty, nor intrinsick Vertue, than the meanest of their Subjects; so that upon a due View and Examination, there is no such occasion (as some imagine) that this naked, two legged Earth-groveller should make such a Noise, and fuch blustering, tempestuous, stormy Work in the World about his Honours, noble Birth and Blood, and to learn the Butchers Trade to maintain this outfide husky Power, filling the Earth and ferene Elements with damnable and bloody Inventions of Violence, and to perform so many Cruelties and abominations in the fight and open view of his everbleffed Creator, and of all the heavenly Powers; just as if the warming, illuminating, beautiful, and most glorious Rays of these great Colestial Fountains were given him to direct, conduct, and to lend him their sublime Lamps, that he might fee to destroy Men by wholesale in Opposition to that very Light B b 3

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and friendly Power of Heaven, that preferves him, and without which he cannot subsist one Now, if Man was not a forgetful Monster, how then could he act so diametrically opposite, not only to all the known Good and equal Powers and Governments of the fublime Beings, but also to all that he beholds with his Eyes? For he cannot look either upwards or downwards, but he is forced to behold innumerable Examples and Presidents, both of Meekness, universal Mercy, Equality, ferene Tranquility, and an eternal, youthful, vigorous Order, Number, Weight and Meafure; and these are no Chimæra's, Fantasms, far-fetched Novelties, nor invisible Properties; but glorious Splendors, and visible preserving, enlivening and inspiring Powers; and therefore the Observation and Imitation thereof is the chief Good, Content, and the true Enjoyment of the Mind; for wherefoever Equality dwells, there Concord starts up as an affisting Power and holy Vertue: and on the other fide, wherefoever Inequality governs, Difcord never fails of sitting at the left Hand, and therefore Envy, Pride, selfish Intreagues, Violence, Fierceness, Covetousness and Oppression, are generated and hatched in the dark, gloomy, stinking, humane Cells; and not in, nor amongst any other Sublunary or Cœlestial Creatures: For, as we have hinted before, all these upper beautiful Chambers of Heaven and their Gcvernments, are quiet, calm, luminous and equal, as is manifest by the Operations, and universal, sweet, influential Vertues of that most admired Eye of all Worlds, called the Sun; and though the Governments of Heaven are wonderfully differing, and the superior and inferics

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rior Subjects are of as many Natures, Tempers, Beauties, Vertues and Complexions, together with the great and wonderful Variety of their greater and lesser splendid Glories, far exceeding the unaccountable Variety of Complexions, Tempers, Natures and Beauties, of the four great Worlds, called Elements, and the numerous Beings and Creatures of the three grand Kingdoms of Animals, Vegetations, Stones and Minerals: yet notwithstanding the vast Inhabitants of those large expanded Circles and Orbs; these heavenly illuminated Creatures all agree, there being an ecchoing Correspondency from the highest and most sublime of those Powers and Governors, to the meanest or lowest Subjects; and again, from the lowest to the highest; an eternal Health, and reciprocal, conforting, equal Communication: fo that those enlightened Servants of the ever-bleffed Creator are all like himself; therefore do they with united Voices distribute all their inward and outward vital, excelling Vertues, and that without respect to Persons or Things: The greatest Potentate cannot command any more Vertue from the great illumi, nating Eye of the World, than the meanest of Creatures; neither can any one separate the friendly Powers of the Air, in order to extract the more sublime Vertues thereof, nor of any of the other Elements. Now it is further to be confidered, and feriously meditated in the innermost Parts of our intellectual Powers and Minds, that as this glorious Body, the Sun, is the universal Preserver and equal Directer of all heavenly and earthy Beings and Creatures, as being the central Power of all Light, the well-being and the Joy of every Life, and B b 4

an ecchoing, uniting Vertue; the like is to be understood in some degree of the implanted Divine Voice of Wisdom, called by various Names and Titles, viz. the Conscience, the Word, the Light that enlighteneth Man, the Eye of the Mind, the secret, filent Teacher of Truth, the Oracle, the good Genius, the Justifier or Accuser, and the like. This is an holy illuminated Vertue and Power, whatfoever Name be given it, it being the shining Lamp of the intellectual humane World, which the everbleffed Creator has given unto Mankind, as a true Guide and Directer of Life, that never fails to give the necessary Orders and Advices, provided its foft, fweet, filent Voice, and ecchoing, whispering Power be understood and distinguished from the selfish, designing, encroaching, envious Voices of the difunited Qualities; and as the great illuminating Power of Heaven is placed in the Center or Middle of all the other great Governors, and vast expanded Principles, that each might the better and more equally receive its splendid warming Light and Vertues, so this Light of the Mind, and Directer of Life, is placed in the central Parts of Man, that no Thoughts, Words, nor Actions, might pass without being tinged or influenced by its illuminating and preferving Beams and Rays; and therefore to foon as any one comes to understand and distinguish the Sun that dwells in himself, and to obey its Advice; this spiritual, holy Power and Eye of the Intellects, will in Proportion, and according to the degrees of Submission to its Government, quickly bring all the infide Powers and great Principles into an ecchoing Correspondency, by which the humane Sphere

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will be actually cleanfed and purified from all wicked, felf-ful, melancholy, violent, oppreffing, intemperate Powers, and be freed from moiling, turbulent, tempestuous, stormy Vexations, wherewith the Soul is darkened, and the Body is continually tortured; for fo foon as this Son of Light and Wisdom governs the Center, and that the Primum Mobile, the Will, submits it self to the Councils of this uniting Prince of Peace, presently the internal humane Heaven becomes as bright, clear and as ferene, as the Hemisphere of the Cœlestial Worlds, and the Government in some Degree is as uniform, and all the Offices of the Mind and Intellects are filled up with inspired and illuminated Counsellors, Presidents, and obedient submissive Subjects; then prefently comes in the charming Vertues and good Powers of Order, Number, Weight and Measure, and banish all Disorder, Intemperance, rude, vain Customs and Traditions, and the doing of all things by chance; or because others do so, all gloomy, cloudy, Masks then depart this ferene, peaceful, ecchoing, united Government; no Thoughts, no Words, nor Actions, are suffered to pass the Officers and Councils of the humane Heaven, without Examination; because all the Principles, Qualities and Officers are luminous and clear-fighted, and therefore they are at all times enabled and replenished by a filent Hush, to give necessary Orders and wholsome Rules for the doing, judging and performing of all necesfary Things, that Mankind is obliged to do in this unfeeing, undistinguishing, dark, ignorant, intemperate, violent, oppressive World. This infide Knowledge and diftinguishing Power is the Head-spring of all Bleffings on this

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fide the Grave, and the most effential and spiritual Musick of the humane Sphere: Also it is further to be considered that the glorious Light of Heaven, and fructifying Beams of the Sun, their nearer Approaches, ardent Kiffes, and fervent Embraces, chase away and banish all the harsh, cold, fierce, dark, frozen, coagulated Powers, which cause all the beautiful Off-spring and Children of the Earth, to lie as it were Bed-rid, and stripped of all youthful Gayety and Ornament; but upon the Visits and friendly warming, exhilerating and frequent Communication of this great expanded Luminary Head-Governor, and first Mover of all Sublime and Terrestrial Beings and wonderful Variety of Creatures, all things spring up with a silent Joy and spiritual Motion, and with one accord, rejoyce and ecchoe forth with a fedate Hush, their good liking of this central Light and warming Power, praising and magnifying the ever-bleffed Creator, and Fountain of all Fountains. This great princely Power called the Sun before mentioned, tempers, beautifies and illustrates all the Subjects of the Coelectial and Terrestrial Worlds, by its glorious illuminating and universal Beams and benevolent Rays, being endued by the bleffed Maker of the World with an influential Power, and sweet living, chearing Vertue, so that it leaves none of the Cœlestial nor Terrestrial Ranks of Creatures, unvisited or disregarded; but freely communicates all its living, warming falutiferous Vertues, and Sovereign Powers to each, and none of the Children of the Creator are neglected, nor none have a greater share of benefit than another, but all is performed by an equal Power of distribution, and constant Method thod of Order, Number, Weight and Measure, (as those skilled in the Coelestial Motions and Governments will tell you) in pursuance to the original Laws and Commands of the eternal Father and incomprehensible Being of Beings. Now this great and wonderful Power of Heaven, is the charming, sweet, central Voice and Conducter, of all Creatures, in which each with a springing lively Motion rejoyces, and therefore if it should be withdrawn but for a Moment, all the beautiful and wonderful Creatures both of the Heavens and of the Earth, would fink into the fevere, melancholy shades of eternal Darkness, and all sensible Creatures would prefently lofe their Guide and Power of Light, by whose illuminating Vertues Mankind and all other Creatures, respectively according to their Degrees and Stations, fee and thereby perform many wonderful Things to the Glory of the Maker, and for the preservation, of the Creatures, provided this splendid Eye be used for the end it is given; otherwise the great number of Vertues and Benefits, shall be as so many Witnesses to judge and condemn Mankind. The like Benefits and universal Advantages Mankind are capable to receive, by the indwelling divine Word or Son of eternal Light and Love, that inhabits the Heart, whose Beams and Rays are as illuminating to all the intellectual Principles, Powers and variety of Qualities, that are incircled in the Microcosm, as the influential Power and warming Vertues of the great Eye of the Globe, are to all the visible Beings and Inhabitants thereof: And tho this is a Thing fo necessary and of such importance, yet are Men so ignorant of it, not with standing each Person carries this glorious splendid illuminating

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minating Jewel and Ray in the Center of their Hearts and Souls, few there are that know any thing of its Nature or Operation, nor what the bleffed Creator hath given this bleffed Talent of faving Light and Prefervation for, it being always shaded by the dark, earthy Clouds of humane frailties, and the Stroaks of the violent Powers of Inequality; and therefore we cannot but with redoubled and earnest Desires, press it again, the true distinguishing Power there of being the principal Thing that is wanting in Mankind, which when understood, all other things are subservient, and instead of being Governors and Masters, they wait at the outermost Gates of the humane Mind, this word of Power and central Voice of Wisdom is the true Guide; and as the external or visible Sun is big or impregnated with all the variety of excellent Vertues before spoken of, so this humane Sun is in like manner the Father of the sweet, melodious, ecchoing, charming, uniting Power of universal Charity; which carries a Key in its Bosom, that can open and unlock all the abitruse secret Chambers of the humane inside, provided the Primum Mobile, the Will, Submits its felf unto its Government; then no Inclosure or circle of Darkness, can withstand its penetrating Rays of Light; but so soon as it arises with its shining Beams above the Horizon of the humane Globe or earthy cloudy Powers, the whole Sphere becomes luminous and ferene, and then all the Subjects of the little World, Man, (whose Varieties are wonderful) become enlightened, fo that there is a distinguishing Sight and Understanding between them, that is, of the Variety of Imaginations, Thoughts, Words and Actions, by whose Vertues and enlightening lightening Power, each Person may be rendred capable to compose and transpose all the mutual descanting Notes, Voices, Tones and Sounds, that arise and proceed from the seven grand humane Notes or original Principles, and incircle them within their proper Keys, Bounds or Limits; fo that by Vertue of this felf-knowledge and inward Mathematical Science, all the Thoughts, Words and Practices of the humane momentary Life, will be influenced with his impregnating, tempering, fweet, composing, universal Power of Love, which will also render the Communications and Conversations of Men, as delightful, pleasant and charming, as the Presence or nearer Kisses, of the illuminating Beams of the great and amazing Eye of the World is to all created Beings; and then Mankind will no longer grope in the dark, nor be overtaken by the gloomy Powers of the Night, which when they have the afcending Government, never fail of hiding all the glorious perfections of the Light, and its expanded sweet influences: For in what thing foever Equality hath obtained the Ascendant, Inequality is chafed away, and where Temperance dwells, Intemperance becomes weak and impotent; and where Concord hath the ruling Power, Difcord departs the earthy Regions; and where Mercy and Compassion hath taken Possession there Violence and Unmercifulness remove their Dwellings; and where Light hath the Government in the humane Sphere, the cloudy melancholy Powers of darkness fly away; and where Cleanness possesset the humane House. Rapine and Uncleanness hath no Being: In a Word, wherefoever Unity and Good-will hath the ascending Power, there all Contentions cease.

cease. So that it is most clear that Love, Light and Anger, Fierceness and Darkness, cannot dwell together, because they are not Brethren, but Qualities and Powers diametrically oppofing each other, both in the great and little Worlds; and therefore he that would make good use of that precious thing called Time, must all that in him lies, avoid the dark side of those opposite ill Qualities, otherwise no Person can be rendred capable, to give a pleasing account neither to his blessed Creator. nor to himself, of those great Treasures and Splendid Beauties the Father of all Beings hath endued Man with, and for this cause it is the greatest good, and the most plea-sing happiness in this World, for a Man to turn the Power of his Will into the forementioned, ferene illuminating Properties and Chambers of himself, that is, to be ditected by his own indwelling Sun, in whose Bosom resides the separating, cleansing, purging, purifying, uniting Talents of universal Preservation, which the ever-blessed Creator hath given to and endued Mankind with; which is anoble moving boiling Power of Love and Light, the internal invisible Eye of the Mind and Intellects, which never fails to give necessary Directions to all that bow and submit themselves to its charming Voice. This is the true homebred Councellor and Jewel of great value which clothes her obedient Children with all the Beauties and illuminating ornamental Vertues both of Time and Eternity; and therefore, O Man! confider what the spiritual Power and living Voice of Wisdom dictates! and do not any longer feek this glorious Power and effential guide of Life elsewhere, for it dwells in thy own

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own Central Breaft, being always ready, and a constant true Watchman or Centinel that never flumbereth nor fleepeth; and therefore no foreign Auxiliaries can enter or plunder the humane City, if the continual crying Voice of this divine tempering, compounding, correfponding, ecchoing Power be regarded and obeyed; for all the industry, labour, moiling, toil, flavish hope and fear, curious, ingenious Thoughts, Contrivance, Studies and Musing, can never find Truth fo long as any Person feeks it in foreign Countries: No, no, it dwells in a Man's own Country, and is one of his own Neighbourhood; and he that would be acquainted with the glorious Jewel called Truth, must communicate with himself, and dwell in his own House and not abroad; for there every one that hath a fincere defire to know the ever-bleffed Power and the faithful Officer, must make all their Applications and Addresses inward and not outward; for the spiritual Power and moving, beautifying Splendors of all things dwell in the Center. Also O Man, meditate and confider, that whatfoever any Person can fee, behold or understand, of visible and invifible things either in the Heavens or upon the Earth, or of the amazing and wonderful variety thereof; note, that the true infide Nature and Properties thereof are all in one Degree or other contained or incircled in the humane Globe, that is in Man, who being a compleat Image or Epitomy of the whole he only is capable by his Creation, of fo many fublime and beautiful Gifts, and the performing of such a great number of excellent things, as with his penetrating Genius and intellectual Eyes, to find out the intrinsick and extrinsick Vertues and shineing Ornaments, and Beauties of all Things, and dress them even to a wonder beyond their native Appearances or natural cloathing, all which beautiful and illustrious Operations arise and proceed from his infide Principles, otherwise he could never perform them; and notwithstanding all this, he is still so ignorant of manuring and dreffing himfelf, that most of the humane kind believe that there is no fuch Science or Principle in themselves that can beautifie them, or bring them into Order; and yet at the same time, they can from their own internal and invisible moving, boiling Imaginations, Thoughts, Words and Practices, perform many wonderful Things and in a most lively way, and as it were unaccountable Method, imitate the Orders, Numbers, Weights and Measures of the wonderful Powers, and illuminated Vertues and Candles of Heaven, and yet understand not nor distinguish the Orders, Numbers, Weights and Measures of their own indwelling Principles, from whence all those wonderful things he performs, ariseand take their original Birth. Therefore, O Man, tell us if thou canst, what can be a greater Misfortune than for thee to know and understand so many excellent Sciences and Arts, belonging to the outward Accomodations of the humane Life, and yet at the same time know, see, distinguish and understand nothing of thy own internal Science, nor how to dress thy inside, nor to be capable to form and build thy own House upon and from a proper Basis and fundamental Principles, when thou canst from thy internal, spiritual Imaginations, Thoughts, Words and Actions, propose proper Principles, and lay lafting, corresponding, agreeable and ecchoing Foundations, for io many

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my excellent Things in Sciences, Arts and innumerable Trades; and all this while not perform any thing of value for thy own Preservation, nor for the honour of our bleffed-Creator, but altogether the contrary. Is it not a Wonder that hath its Birth from the divided dark, magick Powers, viz. that Mankind should exercife and daily and yearly practife fo many things, in all which he constantly observes certain Methods of Order, Number, Weight and Measure, and without which he cannot act any thing either of value or excellency, and yet never fo much as once to think of observing any Order, or regular Method in his own Government, and how he might find out the infide Beauties, and wonderful Furniture the Creator hath planted in him? No he never proposes any proper Methods fo to do, and the grand occasion thereof, is that whensoever he goes about and contrives to make Laws and establish Governments, he looks abroad and feeks for foreign Principles, and always the Master-Counfellors and chief Workmen, are those Gentlemen called Self-hood, Pride and Violence, who never consider the universal good of the whole, but what may fuit their own particular felfish defigning ends and purpofes: Order, Number, Weight and Measure are not of their Confederacy, nor for their Interest; for if their Buildings fland until they have accomplished their base Desires and Ends, they mind and consider no further, though whole Nations perish and fink into confusion; but contrary to these Gentlemens Methods, all Men of Science and Arts, act and practife, that is, when they begin any piece of Work or go on any enterprize, they never fail first to consider the natural Power and Energy

Energy of Proportion and corresponding, Principles; all which Models, Figures and Platforms arise and proceed from their intellectuals or infides, as we have hinted in our foregoing, and from thence arise Number, Weight and Measure, which are not only the first Principles of all Sciences and Arts, but the Support, Beauty and Fortification thereof; fo that Man hath in all ages of the World peeped into himfelf and rouzed up all the hidden fecret Principles and Powers, and called them to his aid to beautifie and advance all outward Things, that might be an advantage to him, as to outward Accomodations, Food, Houses, Cloathings, both necessary and unnecessary; but his Inside or Mind he hath let run to ruin, even in fuch a high degree that he hath infected and burthened his Body with an unaccountable number of cruel inveterate Diseases exceeding the Weaknesses and Distempers of all inferior Animals: So that their Methods of Government proceed from invented, felfish defigning Qualities, and not from regulated Proportions or Order, as we have hinted before, from whence fprings such a vast number of diresul Calamities both of the Body and Mind, as also various, dark melancholy Arts of killing, Violence and Oppression, that he can in a Breath create and destroy, without any Trouble, Reluctancy or Molestation in his Mind, which violent Practices are not only contrary to the indwelling Directions, of the Son's power and Voice of Love in the Heart, but also diametrically opposite to all the Coelestial and Terrestrial Worlds and the Inhabitants thereof, and therefore Man is mightily befet and invaded both within and without with a great number of violent Enemies, and the

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the most cruel and poysonous are those of his own House.

Consider and give thy self the leisure of one Hours ferious Meditations of these things: O thou unthinking and helpless Man, who hast cloathed thy felf with the earthy cloudy Powers of Darkness: Thou art invaded with the fierce tempestuous Storms of Winter, being destitute of all shelter, as having divested thy self of thy native Rights and Beauties; fo that thou hast nothing left to cover thy nakedness, but as it were Fortune and Chance, which two unequal Qualities have no Being, neither in the fublime nor earthy Governments, amongst those exalted and numerous Beings, that have observed the original Laws of Order, which the ever-bleffed Creator ordained for each thing: neither would they have had any Place in Mens Hearts had he not been a Squanderer, and expelled all the noble illuminated Gifts, and splendid Beauties he was endued with, and made to live in, which defending, fortifying Guardians and preferving Qualifications, of Number, Weight and Measure, he hath by Fraud and Violence stripped himself of: So that he is beset on all sides with turbulent Companions, who continually expose him to all the Vexations and Uncertainties imaginable, both in their Healths, in their Minds, and in all their Affairs and Actions of Life; all their Negotiations are troubled with contrary Winds, and tempestuous stormy Powers of Fortune and Chance, which tyrannize over, and oppress all Mankind, and load them with one fort of Discontent or another, which two oppressive Properties have taken their original Birth from felf-defigning Contentions, Pride, Covetuousness, and the exorbitant De-C C 2

fires of Government; Discord and Disunity being Fortunes right-hand Counsellors, and therefore those two evil Qualities dwell only amongst Men, and are sheltered and protected only on the gloomy Globe, where the little noify, naked, two-legged Creeper hath the Government, and according to the Degrees of the Tyranny and Oppressions of the Prince that governs, and the Prosperity and Adversity he meets with, fo are the Fortunes and Misfortunes of his People and neighbouring Nations, from whence arise and proceed the various degrees of Honour and Greatness in the World, as is most evident. Does it not often happen that a poor, naked, rash, vain, drunken, intemperate, swearing, domineering, cruel, lying, plundering, fmoaking Son of Violence by Blood and Manslaughter, advances himself to Honour and Greatness, which Qualifications render him fit for a Governor of a Province? but note, that this fortunate Gentleman all his Honours have originally proceeded from the Misfortunes and Miseries of many Thousands, viz. one great Number are cut to pieces and bloodily murthered by wholefale, another Number are wounded and difmembred, another taken Prisoners, half starved and die in loathsome Prifons, another are poor, miserable, wanting, defolate, ignorant, fierce, cruel, invading Sons of Violence and Oppression, like Bear-Garden Dogs, that fall on at the command of their Ma-Iters, being subjected to all manner of Fierceness and Rapine. Also another great number are made more or less fortunate or unfortunate, by great Imposts, Taxes and plundering at Land and Sea: so that it is most clear and manifest that this Method of advancing a few to great Honour

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Honour and Dignity as they term it, at the same time makes the greatest Number of Men most miserable; therefore it is a melancholy Consideration and a perplexing Meditation, when these things are looked into with a distinguishing Eye of Understanding, to behold and see the great Miseries of the various Kinds of the lower Degrees of Men, and then to view the great Luxuries of the nobler fort; the difference is strange and unaccountable, that a few should wallow in the Mire of all Excess of Intemperance, Pride, Covetousness and Violence. whilst the greatest number of their fellow Animals, labour under a thousand Calamities and live in great diffress both of Mind and Body, all which Chances, Fortunes and Misfortunes, arife and take their Birth from the grand incendiaries and black Powers of Inequality, which render all Governments uneasy, oppreffive and violent; the Foundation Principles thereof proceed from hellish, divided, fierce, invading, felfish, defigning Qualifications, which diametrically contradict all the uniformity of Nature, and Laws of our ever-bleffed Creator, both in the Heavens and the Earth, and likewise oppose all the illuminating, creating and preferving grand Powers and Charter of the Lord; and it is for the same Reason that whensoever a few in any Government arrive and are advanced to great Honours and become the Heroes of their Age, it is at the cost of the Properties and Liberties of many Thousands; so that the happy Chances of a fmall number makes a greater unfortunate and miserable, the like is to be understood in all domestick Affairs, and in the Negotiations of Trade; which always follow the Steps and Inequalities of the Superior Governments; for all Cc 3

the inferior Correspondencies must bow and be in some degree conformable to the Head-springs, fo that there must be a thousand moiling, working, industrious Slaves to make one or two Men rich; and the grand Cause of this is Mens opposite Motions and Actions to the laws of our ever-bleffed Creator, which are all endued with an eternal Equality as is clearly feen and demonstrated by all the grand Governors of the Cœlestial Worlds, and the vast Numbers of the under-graduated Animals, Vegetables, Stones, Earths and Minerals, whose Varieties are beyoud all humane Numeration. Which tho' they so mightily differ in their degrees of Government, Beauty, Glory and Splendor, yet the highest graduated, illuminated Powers and Governors, as strictly and exactly obey the Laws of their Creator and with as much meekness, Humility and Submission transact all their Affairs in an ecchoing, corresponding Methed of Equality, even as the meanest Subject; each diffributing their Gifts and Graces without Partiality or Respect of Things or Persons; and therefore every Creature and Thing that is within the Circumference or Bounds of their Orbs, Circles, Countries and Governments are equally regarded, and furnished with all needful and necessary Conveniencies: and the meanest and lowest are thereby as compleat, beautiful and happy in themselves, as the most exalted. Fortune and Chance have no Place or Being amongst those equal and universal ecchoing Powers; because their Governments are established by the great Charter of the blessed Maker, and equal Preserver of all his Children both of the Heavens and of the Earth; viz. by the grand and fplendid Rules of Number, Weight

Weight and Measure, which three mighty Powers and Governors of all wonderful Beings are the Foundation and Original of Concord and Unity; and the first Principles of all Beauty, Proportion, and agreeing, ornamental Vertues: and therefore none of the greater not leffer Governors and Subjects of Heaven, nor of the Earth, nor amongst any of the Lawkeepers, are honoured and preferred to great Dignities for their noble Feats of Arms, nor for their Oppressions and Violences, nor for their Murdering and Killing those of their own Kind, and Plundering and Burning of Cities and Towns; killing the Grey-bearded, and carrying away Captive the Young, nor for starving thousands whilst their Governors and great Men wallow in Drunkenness and Gluttony; neither do the heavenly Governors promife great Honours and Rewards to those that can by Snares, Stratagems and Force of Arms, kill thousands of their neighbouring Nations, and carry away the rest Captives, making them Slaves during Life. No, no, the Governments of the Cœlestial illuminated Regions are not guilty of those cruel Inequalities and ravenous Outrages; and for the same cause Fortune, nor the violent, unequal Gentleman, called Chance, hath nothing to do there; their Birth and Family belongs to the earthy, dark, unequal Governments of Men, there being no Prefidents nor Examples amongst the numerous Governors nor Subjects of the Heavens, nor of the Earth, excepting those poor, naked, forlorn Creatures, called Men, of whom, more especially of the thundering Sons of the violent Powers, there are not above Fifty in a Thouland that arrive, or are advanced to Grandure, Cc 4

the greatest numbers being exposed to hard Travelling, Sickness, Cold, Hunger, poor Quarters, earthy Beds; and their Sleep is both uncertain and uneafy, their Cares and Heads being continually bored through, and filled with the dolorous Sounds of ratling Drums, armed Men, and noify horrid Swearing, neighing of Horses, and untuned Sounds of Trumpets, being surrounded with Alarms, and a thousand dreadful Consternations. Words are infusficient to express the great number and variety of Calamities that humane Butchers are obliged to undergo, to lye in the cold, frozen Bed of grinning Honour, that is, to be cut to Pieces alive, or to dye with Hunger, Cold, and Drowth, and then to be thrown into a Ditch like a Dog, to be torn to Pieces by the Beafts of Prey; besides, if any one of a hundred of those butchering Powers have any preferment, it is by the misfortune and unhappy Chance of many others; and he is also fure the first Day to enter into various Additions of Troubles, Perplexities, Cares and Vexations; for before he had but one rapacious, homebred Lyon to govern, but now he hath not only his own Beaft, but many foreign ones too, viz. his Auxiliaries; fo that the higher their Preferments are, the greater number of unruly, turbulent Powers incircle them. The like is to be understood of all other Advancements, either Riches or Honours, they all prove heavy and burthenforne, as most or all Experience. Each Person's returns having a natural Correspondence with the first Foundation-Principles; for the beginning never fails to find the end, and therefore Disorder begets and encreafeth Diforder, and Inequality does the

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the like; for the necessities and wants of all Sublime and Terrestrial Creatures are equal, as proceeding from an equal Fountain or Maker, and therefore the heavenly Principalities, and inspired Governors of the Cœlestial Luminaries, always act in Conformity to the first Mover and ever-bleffed Creator, that is, they dispose and distribute their Gifts, and sweet, fructifying, influential Vertues, and bedewing Powers with equality, which is the eternal Chain and golden Band, that unites all those wonderful, amazing, youthful, noble, and most beautiful, illuminated, serene Principalities, into an ecchoing, fweet Correspondency: The like is to be understood of the Law-breaker or delinquent Man; for his wants are all equal as to the Accomodations of Life; and if any Person thinks that he can by having an abundance add to his Pleasure, and delight Nature with foreign Aids by having great Riches, then immediately she is intruded on, and instead of the promised Pleasures, comes in Sickness, Diseases and Pain, which are the natural Fruit and Effects of loading Nature with things that are not wanting; and for the same cause Riches, or great Store of the Goods and Materials of this World, very rarely give or furnish Mankind with those Delights and Pleasures they promised themselves, in the acquiring of them; for all Additions that are in any degree more than the Necessities and true Supports of innocent Nature, for ever prove distafful and burthensome. No Man can practise any degree of Inequality, but he will be made fensible thereof if his Talent of Ignorance be not too gross: Intemperance and Disorder in percicular Persons are great Evils, but much more

in great Men and Governors; for if the head Spring and Fountain be foul, how is it possible for the smaller Pipes to be free from Ob. struction? For Note, where Order, Number, Weight and Measure are wanting, which are the Foundation-principles in all Things and Beings, both in the Heavens and in the Earth; there arises nothing but uncertainty; all is done and brought to pass, as it were, by fometimes better, and fometimes worse, from whence proceed Mens Fortunes or Misfortunes, in getting more or less in Employments, Arts and Trades, and also in all other things; for fince Mankind hath broken the Laws and Orders of Heaven, and derided all those glorious Presidents, Examples and undeniable Patterns, he is become a violent Practifer of all Disorders, and toffed to and fro, like a Ship without a Guide or Steersman, subjected to the Rages of the roaring, tempestuous Seas, and if the arrive at the Port of Safety, it is by chance. Also, it is further to be noted, That every Art, Trade or Employment, as the Principles thereof are further from, or near to Order, Number, Weight and Measure; the Scholars are thereby influenced, and made better or worfe, more equal or unequal; and for the same cause, those that would train up their Children in Innocency, let them put them to clean harmless Trades and Employments, as we have given Directions in our Letters, and their Sons shall be fure to have the Chance and Fortune of faid innocent Trades and Arts; but such as would have their Children fortunate in Violence, let them be trained up in proportionable Employments; as suppose they would have them bold, furly,

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furly, cruel, fierce, invading, and of thundering, ravenous Tempers and Qualifications, then let them be Soldiers, Butchers, Horse-Courfers, Carr-Men, and fuch as deal in the dead Bodies of Animals, or to other hard, dirty, flavish Employments, by which each Perion shall be more or less dignified, not only with the Qualifications, Inclinations, and all the sturdy, harsh, sierce, unclean, oppressive, violent, robust, surly Dispositions of said Employments, but shall also have, and be endued with the Fate, Fortune and Chance of that Trade or Business; and though some few of them obtain more than ordinary Talents of Riches, nevertheless they are not made thereby the more Fortunate or Happy, but rather the contrary; for the Truth of Experience tells us, That a Prince is not more Fortunate or Happy than his Grand Officers, nor he more Happy than his Colonel, nor the Colonel than his Captains, nor the Captains than the Under Officers, nor the Under Officers than the Common-Soldiers: the like is to be understood in all other Societies, Trades, Employments and Sciences of Men; for the higher any Person is advanced or graduated, either in publick or private Bufiness or Employments, the greater Vexations and Evils incircle him: So that all Conditions of Life in proportion to their Energy and Quality, entail certain Inconveniencies, for Disorder, Pride, Selfishness, Envy, and defigning Defires of being great; let it be in what it will, never fail to Pester every one according to his degrees, with proportionable Troubles and unfeen Accidents; fo that it is most certain, that where there is not Wisdom, Understanding, and a distinguishing Knowledge Knowledge of the original Signature of the Equality, Orders, Numbers, Weights and Meafures of the Laws of the ever-bleffed Creator, in the Heavens, and upon the Earth, which are the living Powers, and manifest Examples and Presidents for Men to observe and obey. All Governments that are void or empty of these fundamentals and first Principles, though their Societies be never so plausible, and their Pretences ever so honest; nevertheless, all such Superstructure or Buildings must tumble, and quickly fink into Confusion; and confequently all the Persons so acting, must of necessity become in one degree or other unfortunate; for no Man, nor other Thing can with all the rhetorical Arts, in the World be a true Builder, or be Fortunate or Happy, where Order, Number, Weight and Measure is wanting; whatfoever fome ignorant People may imagine to the contrary. For those that have the Chance to be Great, Rich, or Honourable, are prefently encircled with a new Neighbourhood, difficult to be supported; for presently starts up the Gentlemen, called Pride, Self-conceit, good Esteem of themselves, Covetousness, Domineering, Violence, Oppression, Hardheartedness, Uncleanness, Gluttony, Drunkenness, Boldness, and furly Carriage; these are the left-hand Auxiliaries, that are the waiting Gentlemen of rich and honourable Persons; Alfo there are another Company of Sparks waiting at the right Hand, viz. fawning Addresses, Compliments, crying We are your humble Servants, when at the same time they intend rather to do them hurt than good, being ready at all times to give fair Words and Promises, but never perform them, except it be

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be for their own Interest; these and the like are the Officers, and infulting, turbulent, unequal, invading Properties and Qualifications, that attend the Fortunate or Rich. Also, it is further to be noted, That these great Men have another opposite Power or Quality, that whenfoever they are a little still, or at leifure, frequently starts up in their Minds, when they awake from Sleep, viz. the filent, fweet, foft Voice of Wisdom, called by many the Conscience, which endeavours to shew them the Evil and Vanity of their Methods of Life, and of their wicked Counsellors, which proves no small Addition of Trouble; for Discord and Inequality are fevere Powers, and where they Reign, it will be too hard a Task for either a publick or private Person to govern as they ought; for the Foundationprinciples will not admit of it, nor to dispose of their Gifts, as becomes just and faithful Stewards: For if the Governors, and fortunate rich Men of the World, were obliged to Administer as they ought, and the Rich to dispose of their Riches to good Purposes, and to the benefit of their needy Neighbours, there would be but few that would defire, or take fo much Tormoil and Pains to procure great heaps: There is also another black Train or Guard that never fails to wait at the Gates of great and rich Men, which are a numerous Tribe of inward cruel, invading, cutting Enemies, viz. Diseases, which these great Men have procured by their Intemperances; for neither Money nor armed Men can defend the intemperate from the fierce, invading, rendding, pinching, racking, fevere Pains, and violent Strokes of the Stone, Gravel, Colick, Gout, Small and Great Pox, Dead Palfies, Convultions,

Convulsions, violent Deaths, immature Deaths of Children, and many other mangy and leprous Diseases; and after these great, blustring, turbulent, earthy, naked Powers, called Men, have done all the Evils and Wickedness they can, and killed their humane Kind by wholefale, as Butchers do Sheep and Oxen. and oppressed others, they are compelled to bow down their lofty Heads and bloody afpiring Minds, with aching, fighing, groaning Hearts and troubled Intellects to their Pillows, and cover themselves over in the heavy, cold, dark, earthy Cells, and joyn their pampered, diseased Bodies to obdurate, frozen Tombstones, and dye alone, although such a great Man be Commander over Millions of armed Sons of Thunder and Violence, and possessed

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with half the Treasure of this World. It is likewise further to be considered, That few or none, neither Princes, great nor rich Men, ever arrive or are advanced to Greatness, without having their Hands and Hearts polluted, with committing some Injustice, Oppresfion or Violence, either to Men or Beafts, or to both, and for the same reason all such Perfons entail many Troubles and Vexations on themselves and Posterity, all unequal Methods with a fecret Energy advancing diforder. For as we have hinted in our foregoing, the beginning never faileth to find the end, that is, fuch Foundations each thing is built on, whether Order or Disorder, such are the Sequels and Effects: This is the reason that there are so few great, rich, and honourable Personages in the World, that have a Defire or Inclination to do any eminent Good, either for the publick or private Preservation of Mankind, for the Stock and Root being founded on unequal Principles, Principles, all the Branches and Fruits are for ever the same, and operate and bud forth by an innate and concatenative Power of agreeing Qualities of Disorder; and therefore most or all fuch great Men, use all possible means that their Posterity may maintain and keep up the fame Government and Methods, as themfelves have done; and it is frequent for great and rich Men that have no Children, to give their Estates to their Equals, or meerly for the fake of being of their Name, and never fo much as think of doing any good Offices of Love and Charity, viz. to educate Children, or for the maintaining poor, old, wanting People; and it is for the foregoing Reasons, that there is so little real Good done in the World, for every like feeks out its likeness by an inbred Disposition, both in the Good, and in the Evil, for therein is its highest Contentment and Pleasure; also, there are a great number of Temptations continually furrounding great Men, viz. flattering Counfellors, and a thoufand fawning Addresses, each Person pretending the good of his Prince, and of the Publick. but at the same time intends nothing morethan to bring his own base, designing, felsish Ends to pass; and though thousands are destroyed by their Advices, yet they matter not; allo these great Men whom the World call fortunate, are befet with another gloomy Guard of pestiferous, poysonous Enemies of the worst kind, with the Gentlemen called Hope and Fear, Joy and Sorrow, from whence arise in the great powerful Faculties of the Imaginations, a thousand contradicting and contending Thoughts, which have no ecchoing or agreeing Correspondency with each other, which

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are Fruits and Branches that have taken their Birth from unequal Principles; thefe internal Enemies continually flart up overcoming and fubjecting the Heart and Soul to the Government of the dark, envious, spightful Powers, which never fail to overwhelm the Soul in Sorrow; besides all those forementioned Enemies, great and rich Men have other close and warm ones, that always flick as close to them as the Skin to the Flesh, viz. that domineering, infulting, enticing, infnaring, deluding, overcoming, great, unclean Power and Governor over most Men, that have wherewithal to gratify their rapacious, exorbitant, paunch and wicked Appetite, called Intemperance, which is an inward Enemy; and few there are that are endued with fo much Fortitude to avoid her inchanting, charming Powers, excepting that ragged Gentleman, called Necessity and Poverty; it being a hard Task for any great Perfon to be Temperate where full Tables and Plenty of the finest and most delicious Foods are confrantly provided, with preffing Invitations and over-flowing Glasses of the best and most cordial Drinks, which are secret infulting Enemies, and give the deepest and most incurable Wounds. Without Drums, Swords, Guns, or armed Men they plunder Nature of all her native Beauties and ornamental Vertues, Strength and Fortitude, by infinuating, deluding Sports, Pastimes and Pleasures, which are the hardest Enemies of all others to overcome. Likewise it is a hard and difficult Task for great and honourable Men to be in realty Humble, Meek and Submiffive, because they are incircled and beautified with all the Furniture of those glittering things the World admires

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mires and dotes on; and above all, fuch Perfons have Power to be High, Lofty, Infolent, Proud and Oppreffive; and in them 'tis not to be esteemed a Crime; neither are they accountable for the Injuries done to their Inferiors. For it is no small Point of Self-denial, nay, 'tis a double Vertue for Men to enjoy, and be possest with the Beauties of this World, and not therewith be fo far blinded, as to neglect and difregard those illuminated Glories of the Coelestials. Neither is it a Point eafy attainable for rich and great Men to be merciful and compaffionate, where the Sword of Wrath and Violence hath a governing Pover; and where they are not answerable for the Transactions and Passages of Life: great Men are likewise more liable than others to use and exercife their Swords of Oppression and Power to all Creatures that have no Advocates, nor are capable to call them to Account; Nay, it is doubtless a hard Task for Princes and others, to be Just and Honest where their Power is absolute and unquestionable. Now, if those forementioned particulars are by a ferious fagacious Person well debated and considered with a diftinguishing Eye of Wisdom, and meditated on in the fecret, filent Powers of the Mind, where Equality and Concord govern, then will he furely find upon the whole matter, that Kings, Princes, Governors, and the rich Men of the World are most subject and liable of all others to the numerous Crowd of Evils in this World; and consequently the most unhappy of all the Ranks of Men; nay, our daily Experience teaches us, that Greatness and Riches very rarely make any Person better, but generally much worse, and subject to many Dd

more Evils than the lower degrees; for Riches enable Men to put their exorbitant Inclinations into practice; but Poverty in some degree prevents those lofty, proud, evil Qualities from appearing, through want of the Auxiliaries of Money; so beneficial and friendly is that naked barren Gentleman, called Poverty; and fo long as People are under mean Circumstances. they never think nor confider how many inveterate, cruel Enemies the Rich are pester'd and furrounded with, because these poor, mean Slaves, for fo they are in outward and inward Conditions, always lie gaping after, and admiring the outfide Beauties, but never confider the great number of inward Encroachers, which very rarely fail of ftarting up to foon as any Person becomes either Rich, Great, or Honourable, which have occasioned some of the more thinking fort of People that understood the Complexions of both, viz. Poverty and Riches; to fay that no Condition in this World is, or can be so free from Troubles as a mean Estate, provided there be not Conveniences of Life wanting. And therefore, if the Poor did but know, or could be made sensible how many great Evils Poverty keeps them from committing, they would be much better fatisfied with their low Circumstances: But on the other side it is evident, That the mean, inferior Crowds and Ranks of People live and act in as unequal Principles, as the high and lofty, or rather worse; otherwise there would not be fuch a sympathetical Agreement between the Drums of great Men, and the Spirits of the meaner fort of People, as there is. And it is also remarkable, that when the Reins of Governments, and the fierce Edge of the Magistrate's

strate's Sword is sheathed, the Principles and Qualities they live in, manifest themselves, and appear by their Tumults, Infurrections, Plundering, Rapine, and committing all kinds of Violence with Greediness; all fall Victims to their Fury, and most of them are endued with great and large Talents of Envy, Contention, Rudeness, Intemperance, Drunkenness and Uncleanness; and therefore, if those Legions had not those great and lofty Powers and Governors, called Poverty and Necessity, they would quickly fink all into Confusion by their violent Practices; so that they, and also all others of higher Ranks, are very much obliged to that forementioned defending Bulwark, commanding Powers, and fevere Officers, called Necessity, Labour, Travel, Hardship, Want, Cold, Hunger, Thirst, &c. which are the superior Governors, that are only able by their innate filent Strokes of Want, without noify Swords, Guns, stinking Nitre, &c. to overcome their Violence and Rage, as it were by a fedate Hush, making them bow before those great Commanders, and that too with humble Submission, and fost, mild Language. There are likewise many other prevalent Vertues in these necessary and useful Schools of Want and and Necessity, from thence comes the most learned and highest graduated Physicians; the Medicine called Want being the best Purger and Cleanfer of the Stomach from the Foulness and Obstructions, and never fails to procure a clean, sharp Appetite. Also these Physicians can by their innate, cunning Genius, make. every thing fweet and most delicious, and the hardest Straw-beds easy and most pleasant, and renders Water a welcome Cordial, whilst the Dd 2

rich and mighty Potentates, and others of high Degrees are, as it were altogether destitute of those forementioned noble Employments, for want of those commanding Vertues and lofty Powers, Want and Necessity, whose Children are always made happy by their Obedience to those graduated and innate Physicians, and feeling, tasting and smelling Vertues and Delights of Life. And here we must take leave to tell those overgrown Paunches, who esteem and account nothing in the World fo pleafant, delightful, nourishing, supporting and healthful, as full and overspread Tables of rich succulent Foods and Cordial Drinks of various kinds, together with their honourable Coaches, Charriots and Horses; that by those disorderly intemperate Methods, they fill the Body with a great number of cruel, cramping Distempers, most of which are incurable, and so the Enjoyments of those noble Bleffings and splendid Beauties, the ever-bleffed Creator hath bountifully given unto Man become hurtful, because of the evil Uses and wrong Applications he makes of them, and therefore every Man ought warmly and closely to embrace Abstemiousnefs and Temperance, and to make them their Inmates and most welcome Guests; and not only so, but also to yeild Obedience to their Counfels and Advices of Choice, which would be a most commendable Vertue; for Temperance prepares, dignifies and renders the Obfervers thereof capable to Worship and Serve their ever-bleffed Creator in Cleanness, Spirit and Truth, but there is no truth in Inequality, nor in Intemperance or Uncleanness: All the noble and beautiful, clean, preferving Powers

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of the Creator are like himself, and therefore Man ought to live and act in conformity to them all his Life; he that would be truly happy, must of necessity observe, consider, and seriously meditate on the Laws, Orders, Numbers, Weights and Measures, and live and move in and under the Government, and pleasurable Operations of those mighty illuminated Vertues and beautiful Powers, the ever-bleffed Creator hath fet before Man as his Presidents, both in him, and without him, in the high, lofty Splendors of Cœlestial, and in all the variety of undergraduated Creatures, otherwise no Person or thing in the World can in any measure be happy or easy; for let Man's Condition be what it will, high or low; if he breaks the Bounds or Limits of the Laws of his Creator, he then is compelled by the unequal Powers to be unfortunate or unhappy; it is not much nor little that makes Men either happy or fatisfied, as woeful Experience testifies in all Ages; and on the other fide, no Creature is wanting that keeps within the Circumference of their Orbs, and observes Time, Number, Weight and Meafure, which are the compleat Supports and Fortifiers of all wonderful and beautiful Beings or Things.

O Man! once more we entreat you to cast your Eyes up to Heaven, contemplate the Wonders thereof, travel through those amazing Governments. Note them well, and keep a Journal of their serene Beauties and comely Orders, and how those Cœlestial Powers are the Preservers of all Worlds, under the everthelessed Father of all Beings, and then you will D d 2

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fee that there is nothing done or transacted. but from the feven grand Fountain-principles. An Account thereof we have given in our foregoing, and therefore there is nothing done in the Heavens, nor upon the Earth, but have in them the Center of Proportion, viz. Number, Weight and Measure; and for the same cause their innumerable descanting Powers, Vertues and Beauties, for ever follow and act in conformity to their original Basis, even as the variety of Compositions in musical Harmony arise and proceed from the seven grand Notes or Numbers; for from those lofty illuminated Cœlestial School-Masters, all Sciences, Arts, Trades and Proportions have their Birth, and from this Ground or Foundation all true Understanding, Wisdom and distinguishing Power proceeds; and therefore the first Principles of all Proportion and Science are the same for ever; but the Ornaments or descanting Beauties are wonderfully various and unaccountable; but whatfoever Buildings are not founded on those Coelestial Orders and Uniform Principles, are weak, dwindling, changable and uncertain; to day they are one thing, and to morrow another, being always attended with Discord and Inequality: This is too apparent in all publick and private Governments of Men, and as they have no other Principles but Policy, Craft, Self-defigns, evil Customs and Traditions, they fland and prosper accordingly, being always uncertain, and their Descants are like their Basis, changing and re-changing out of one evil Form into another, which difunited Powers and unequal Qualities have in all Ages filled the World with all kind of Cruslry and bloody Violence; and there is but little

fittle hopes of its being mended till Mankind will confider and observe the Laws and Methods of the Coelectial Luminaries: Therefore, O ye Princes and Governors of the earthy Globe! confider these things, and spend some part of your time in the Confideration and Contemplation thereof, and learn to know and understand their exalted Laws; they are the true Universities, and large expanded Colleges; they are the shining Master-pieces of the ever-bleffed Father of the World, being the Teachers of all wonderful Mysteries, and that too without Money, and without Price: all these Cœlestial princely Powers and illuminated Governors, as is mentioned before, keep a mutual and ecchoing Correspondency, not only in their own Dominions; but also with all other Governments and Princes, both of the Superior and inferior Circles and Regions. Do but peep and look narrowly into their Circumferences and vast Orbs, nothing but a sedate, calm, ferene, gloffy Beauty and exalted Unity of Powers appears there; all both high and low, keep within the Boundaries of their Circles or Orbs, being inspired with an united Power, each observing their first Laws, viz. Number, Weight and Measure; and there are no Presidents nor Examples of Discord, Violence, nor Cruelty; no, no, all the wonderful Governments of those expanded, illuminated, ferene Worlds, are from Eternity to Eternity agreeable, harmonious and ecchoing, as is clear and manifest, by the great illuminated, exalted, princely Power, called the Sun, whose warming, reviving, and refreshing Beams are universal, and all the subjected Powers, Princes and Subjects of the Coelectial Choirs, act in Conformity D d . 4

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Conformity to this head Governor; and therefore you will find, if these things are seriously
contemplated, that you have no Presidents or
Examples of any Governors amongst the Cœlestial illuminated Powers, Princes and Potentates;
all the Methods dwell wholly upon the dark,
cold, cloudy Globe of the humane Earth, and
not elsewhere, all other Creatures follow the
heavenly illuminated Patterns, and serene Presidents, as is most clear to every vulgar Eye.

Therefore now come down from the Cœlestial Circles and expanded Orbs of Uniformity! Behold and confider the wonderful Laws and exact Methods and Orders of all the Animals, and also of the numerous Troops of Vegetations! viz. Do not the vast Numbers of Inferiors in all the four Ouarters of the Earthy Globe, be they of what kind, or under what degrees of Latitude foever, observe the Laws of their Superiors, that is, of the Coelestials? Which Laws not only fortifie them against all the Injuries of the Elements, but also render them so apt and capable to preserve their Offspring or Young ones, that their Children need no Nurses besides their Mothers; nor no Plowmen, Shepherds; no Spinners, Weavers, Knitters, Cloth-workers, Taylors, nor Carpenters to build Houses, no Ships, Shipwrights nor Seamen, to fetch foreign Commodities; no Tanners nor Shoe-makers, no Bricklayers, no Masons, Painters nor Glafiers, no Beds nor Bedding, more than the common Mother the Earth hath provided for her Children; no Cordial Drinks made by Art, nor Preparations by Fire, nor no Schoolmasters to teach the Art of speaking; they have nothing to do with any of those things, they

they being all foreign, and therefore of no use to them: For each Father and Mother of all kinds and degrees at the moment of Conception stamp on their Image all the Characters and Laws of Number, Weight and Meafure: So that they are no fooner midwifed into the World; but all those innate Characters and Laws flart up and are forth-coming: They have no occasion to learn the twenty four Letters, nor to be under the Tuition of severe School-Masters, for Ten or fifteen Years; no. the living in the Observation of their Laws, which proceed from regular Principles, teach them all Things needful; and for that reafon, all their Dictates or descanting Properties, are allowable, and not esteemed any Evil, neither are any of the inferior Animals ashamed of their natural Actions, or Practices of Life, as being free from Evil; for there can be no Sin, where the Laws of Heaven are not broken; Order, Number, Weight and Measure have no transgressing Powers within their Circles, as is most apparent, by the illuminated heavenly Powers beforementioned, they are the effential and eternal Laws of the ever-bleffed Creator even in the innate support and regular Power of Preservation, both of the wonderful Creatures in Heaven and upon the Earth; but on the other fide, all Laws and Precepts let them be never fo politickly formed and beautified, yet if they shall in any degree oppose Proportion, Number, Weight and Measure, they cannot stand or continue long, without having some eminent Evil attending them which is also manifest in all Sciences, Arts and Trades; which in a great degree follow the Coelestial Orders as we have hinted before; for note

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where the divine and illuminated Laws of our ever-bleffed Maker, are not observed, all things are in Disorder in one Degree or other; Customs and Laws that have not an heavenly Birth were infenfibly leading Men into great Errors, and into the darkest Blindness and deepest Ignorance, and cause them to cry up and justifie the most bloody Evils in the World, faying, did not all our Forefathers, and the wife Lawgivers of the World do fo and fo? What's the matter with this upftart Fool? is he wifer than they? So that Men practife bad Customs so long, that all the innate Evils thereof are esteemed Vertues: This is clear in Mens justifying humane Butcheries; for when once the Laws of the Cœleftial Governments are broken, then most or all things that Men do, become Evil in one degree or other; for where the Composition is not from proportionable Principles the descants are false, notwithstanding all the fair and friendly pretences in the World; and it is from the fame ground that Men cannot perform and keep their Words and Promifes, because they arife and proceed from disunited Principles, which they did not understand nor distinguish, when fuch Promises were made; but so soon as it is the Interest of a great Man, or others, (and at the same time they have Power) they will make nothing to break all, though when they engaged or passed their Words, they intended to perform their Vows: so miserably is Man funk into Blindness, Darkness and Error, that he doth not see nor understand from what dangerous and dark Principles he is acted and operated; for it is but in vain for Men to flatter themselves, nothing can be well done that proceeds not from uniform Principles; the beginning beginning will find the end, either early or law, and from this Foundation of disuniform Principles, comes in the black Thoughts and accusing Powers of the Mind, even in the best of Actions.

Now let us inspect the numerous Off-spring and Beauties of the Vegetable Kingdom, who are exact Observers of the Coelestial Orders. and in a wonderful Manner, and by a spiritual Power, and unfeen Hand, thrust forth their excelling Vertues, ornamental Beauties, curious Forms, and stately Structures, by a magick Power, and filent, charming Voice of fedate Union; and there every specifick Vegetation, Tree, Grain, Herb, and Fruit, for ever keep their respective Laws; that is, their Vertues, Forms and Beauties, are the same for ever; and also their Laws of Number, Weight and Measure, never fail to follow and act in Conformity to the heavenly Patterns and Guides of all things; every Fruit-tree, and others, have a certain Time, Season and Limit, from the Planting, until it arrives to maturity, each according to its Nature and Kind; the like is to be understood in all the innumerable Company of Herbs, Flowers, Seeds and Grains, each being bounded with certain Numbers, Weights and Measures, which they all constantly obey, and no rhetorical, charming Powers of Words can withstand or hinder their Obedience to their Creator: So that the painful Husbandman only Plants and Sows his Seeds and Trees in the proper Seasons, and then he is fure of the time of their Ripeness or Perfection; besides, he hath no occasion to set Tutors

Tutors over his Trees, Fruits, Seeds, Herbs, or Flowers, to teach and keep them in their proper Shapes, Forms, Figures, Beauties, Colours and Vertues, or to charge and command each to bring forth its likeness; neither do they fear when they fow Wheat, that it will change its felf into Barly, Oats, or any other Grain; and so of the rest: They are affured that each will bring forth its Likeness or Image in all its Beauties, Vertues, Colour and Forms, according to the unchangeable Laws of the eternal Orders of the Cœlestial illuminating Powers; and there is no Science, Arts, Cunning Spells, Inchantments, nor charming Powers, that can enter their Circles, or break into their Orbs, nor prevent their constant Obedience, and circular Operations, but they steadily go on in those Paths, their Creator hath bounded them in; fo that when we with a discerning Eye of Wisdom, and with a distinguishing Intellect, confider and meditate on those wonderful Laws and Orders of the chief Governors of the heavenly expanded Regions, and also of the under-graduated Creatures of the Earth; then we cannot but call up all the melancholy, doforcus, mourning, weeping Powers, to lament the poor, low, naked, miserable, ignorant, blind, stupid, fierce, violent, oppressive and turbulent Condition of Mankind, who is as it were left alone in the dusky Clouds grovelling and creeping about upon the dark Body of earthy Powers, having no Conversation neither with the heavenly Luminaries nor holy Orders, nor with the great variety of the earthy Progenies, or Law-keepers, just now spoken of: therefore as he hath not any true innate, agreeable, ecchoing Aids; fo he doth diametrically, oppose all

all the Laws of the Heavens, and of the Earth, and all those Things, and wonderful Beings again oppose him, and despise his Nakedness, as having nothing of his own, but is forced to be a rapacious Beast, and much worse; for he hath stripped himself of all his native Glories, and ornamental Beauties, both of Body and Mind; and by his way of Violence and cruel Oppreffion, he lives and fustains his unfeathered Carcass and blind Intellects. All things Obey the great incomprehensible, unfathomable, expanded and universal Voice of the ever-bleffed Creator; but only he that was made the Vice-gerent of the Lower World, even the vast Ocean of floating Waters, who with turbulent, rapid, fierce Motions, feem as if they would by their Furies, swallow up and drown the Earth; and yet for all this, the Creator's Laws and eternal Orders have so limited and bounded those fwelling watry Powers, that they all fall under the Hush of Obedience to the commanding Voices and wonderful Commands of Order, which calm the fierce, fatyrick, invading, strong Powers of all the Elements. All things both in Heaven, and upon the Earth, fall Victims to the invincible Arms of Order, Number, Weight and Measure, which are the strong Pillars, Supports and Fortifiers of all Cœlestial and Terrestrial Governments; and therefore they are the first Principles Mankind should embrace, and the only Patterns that all superior and inferior Governors ought to obey and follow; for he that observes those Divine Laws, cannot but be Religious, even in the highest decrees of Purity; but he that doth not, let his Pretences be never so filled with Sanctity, it will not stand him in any stead, nor do him any kindness: for where there is no Order, Number, Weight, nor Measure, there can be no hearty Vertues, or uniform Correspondency in the Intellectuals or Minds of Men whatever fome unthinking People may imagine to the contrary.

All the preceding Discourse hath been written by the Commands of the holy, innate Word of the ever-bleffed Creator and Preferver of all Creatures; which Word or Son of eternal, Wisdom enlightens all Sons and Daughters, whose Souls are inclined to wait at the illuminated Altar, which ecchoing Voice and innocent Power inhabits and dwells in the Center of all Creatures and Things, but more especially in the Hearts and Intellects of Mankind. Now it is this inspiring, moving, active Power of Life (which still Makes, Creates, and Preferves all wonderful Beings from Eternity to Eternity) that hath been graciously pleased to open the innermost Doors of our Soul, and to inspire our Minds with a true Beam or Ray of Understanding and distinguished Knowledge of the intrinsick Laws and wonderful Order, the bleffed Maker of the World hath figned or stamped on all Creatures, which Divine Eye or Gift, fees into the fecret Chambers of undifguifed Nature, and her innocent and equal Operations, where all the unaccountable and amazing varieties of Splendors of all beautiful Creatures and Things, are governed by exact Methods, that is, by Order, Number, Weight and Measure, as we have shewed in our foregoing; though it can never be too often prefsed, until it be put into practice, it being the principal thing that Mankind wants. And therefore therefore we fay again, That the first true step to all intrinsick and extrinsick Knowledge, and the fear of our ever-bleffed Father and Maker of all Creatures, is to know him, and to distinguish his Laws in our selves, which is the true faving Wisdom, and preserving spiritual Power, from whence arises and proceeds an open Gate, or intrinsick distinguishing Eye, not only of a Man's own Signature; but also of the fecret Operations, Qualifications, and Governments of the forementioned seven grand Fountain-principles, of which sevenfold Nature, Man and all Creatures are made and compounded; and therefore there is a necessity that the Governors and Princes of this great visible World, should in some competent degree understand and distinguish this inward Government, which hath an heavenly Birth, as is most evident by the sweet influential Vertues, and serene Operations of the illuminated Powers of the Coelectial Governments, from whence the vast and amazing varieties of Complexions arife and proceed in all the four Worlds. Also within the Circles or Orbs of those seven grand Powers, all the living, spiritual, creating, and preserving Vertues of the ever-bleffed Creator are brought to light; the filent Divine Word of Power hereby miraculoufly and strangely bringing all wonderful and invisible Things to Manisestation; that is, cloaths the spiritual Vertues, and inward moving Powers, with corporeal Bodies. This infide Wisdom, and true Knowledge, of the seven grand Fountain-principles was our first Step, and the Key that opened the Doors of the innermost Cabiners of our Minds, which have given us the happy opportunity of Medi-

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tation, and to consider the Laws of our everbleffed Creator, first in our selves, and also of the Heavens, and their illuminating Powers. whose wonderful Order, Constancy and Exactness, is surprizing to all Thoughts and Imaginations: It is a fecret, unknown, and unfeen, divine, incomprehensible Power that commands all Men and Creatures to stand still and wait at Wisdom's Altar with a filent Pause. and with a fedate Hush to hear the Dictates of the intellectual Oracle in Men's own Souls, Hearts and Minds, which internal Divine Power is both willing and able to teach all the Practice of Vertue, and innocent Methods, as this Hand hath a full Experience of, to the eternal Praise of the ever-blessed Maker and Father of the World, and Giver of all Gifts, and other Benefits; and therefore whofoever shall live in and under the innocent, harmless Influence of the ecchoing, corresponding, agreeable, composed Methods and Orders of the heavenly Governments and Laws, shall be a true and faithful Worshipper of his bleffed Creator, and at the fame time shall with a powerful Energy attract the sweet Dews, and fructifying influential Vertues out of all things; for the Good feeketh and defireth what is like its felf; the like is to be understood of the Evil; every Kingdom draws a powerful Circle about its own Subjects: for the Powers of Discord are as zealous to advance Inequality, as Concord is to beget Unity; which is of no small moment for Mankind to confider, and ferioufly to contemplate in the fecret Closets of their Minds, and with the highest diligence to distinguish the internal Voices of their Intellectuals; otherwise no Person can avoid the Evil, embrace

embrace the Good, nor be capable to compose the seven Notes, Sounds, Tones, and Principles of their Minds, or humane Instrument; fo necessary, so valuable, ornamental, beautiful, splendid, serene, glorious, useful, and so great a Bleffing is the true fight of the internal Secrets of a Man's felf, and distinguishing Knowledge and Wisdom: It is not only a most pleafing, ecchoing, melodious, founding, charming Vertue; but it's also an innocent, meek, yielding, tempering, clean, uniting Power, which never fails to incircle all its Scholars and Observers in the Haven or Orb of Serenity and Tranquility, uniting them to the equal innocent Fountain of Benignity, which is the happiness of Time, and pleasure of Eternity. No Evil can enter, or disturb the Minds or Habitations of those that live under that most excellent beautifying Governor, called Innocency, and in conformity to the Laws and Holy Orders of the creating and preferving Vertues and Powers of the Bleffed Creator, who is equal in the Distributions of all his Gifts and Benefits to his Children. ble and Ignoble, Great and Small, Beautiful and less Beautiful, Splendid and less Glorious, Vertuous and less Vertuous, Rich and Poor, are all made and created by him, and are figned with his glorious Signature; and therefore his Mercy, Justice, Compositions, fructifying influential Vertues, and illuminated warming Rays of Light, Life, Love, and universal Beams of Preservation overspread, cover and equally reach the whole System of wonderful Beings and Creatures, each according to its Nature, which Divine Vertue all imitate respectively, excepting the humane Race. O Man!

O Man! are not all the grand illuminated Splendors of the heavenly Government, and exalted Regions, like the great unfathomable internal, spiritual Power, that moves them; and who is their true Life? The more noble, beautiful, and higher each is graduated, the more universal, and the more equally they dispense and shower down their sweet Vertues; as we have shewed in our foregoing, viz. in the impartial dispensing Mercy, Justice, and Clemency of that wonderful and amazing, princely Power, called the Sun, the Eye of all Eyes, and Light of all Creatures; but how contrary do Men act and govern to the heavenly Orders and Laws? the greater the Governors and earthy Potentates are, the greater are their Oppressions, Butcheries and Violences; their Arbitrary Swords trampling all under their Feet that feem to oppose them, right or wrong, all fall Victims to their felfish rapacious Appetites; the worst of the Savages, and Beasts of the Deferts are not fo ravenous, nor nothing fo designing and cruel, as this naked, untrimmed, two legged Creature, called Man, who boafts and fwaggers that he is the Image of his Creator, and his Vice-gerent upon Earth, which is true by Birth and Creation, but his Practices and Actions of Life are in all respects, the Reverse of the Laws and Commands of his Creator, and of all the Powers and Creatures, both of Heaven and Earth; for the ever-bleffed Father of the World has endued all his Children with great Powers and Faculties of generating, making, and preferring Wisdom, by which each obtains a compleat Satisfaction of Mind. within its felf, provided they keep within the Bounds and Circles of their Laws and Holy Orders,

Orders, and then nothing more is, or can be defired; for Number, Weight and Measure, are the true Pillars of Life, and compleat Satisfa-Youthfulness and Strength, all comely Beauty, Ornaments, and glorious illuminated Slendors dwell only within the Orbs and Circumference of those three great Powers, as is most evident by the constant and exact Operations of the Cœlestial Luminaries, which Men ought with a ferious, religious Mind, and filent Contemplation, to meditate and consider: Nothing can be added where the glorious Laws of Heaven are observed; for the same cause there are no Creatures, neither Heavenly nor Earthy, who have kept their Laws, that have, or can have any Defire or Inclination to change its State or Condition; the lowest and meanest have in themselves, as full and as compleat a Happiness and Satisfaction, as the highest and most noble, and therefore all the Creatures equally Praise and Magnify the ever-bleffed Father and Maker for his eternal and universal Mercy and Justice. Now, if Mankind would with an entire Inclination enter into himself, and with a silent Pause meditate and contemplate that Divine Philosophy, which the ever-bleffed Creator hath written in his Heart and Mind; then we are fure that the Princes, Governors, and Conducters of all forts would as industriously and as thoughtfully advance Mercy, Justice, Equality, Innocency and Compassion, as they do Discord, Inequality, Violence, Self-hood and Oppression; and instead of opposing the Laws of the ever-bleffed Creator, they would use all possible endeavours to imitate the great illuminated Governors of the heavenly Regions, and then Ee 2

there would be Peace in the Earth, as there is

in Heaven, and not before.

O Man! we are obliged once more to commend to your ferious and fedate Confideration, the Orders and Laws of the heavenly illuminated Powers and Governments, they being of fuch great importance, and fo necessary, that no Man can be made pleasant, or can be faid to be happy without he observe and obey their Rules and Patterns; for those illuminating and amazing Powers and Governors of the Heavens, and of the Earth, are and ought to be the only Guides of Mankind, both in his publick and private Governments; for without them, he is like a Ship committed to the rough, tempestuous, turbulent Waves of the unruly Seas, without either Pilate or Rudder. Our ever-bleffed Creator hath endued all the heavenly and earthy innumerable Hosts, with Number, Weight and Measure, which are the never failing Guides, and certain Directors, that preserve their Observers; so wonderful and amazing is the Power of Order, that it keeps the whole World steady, fixed, and permanent, and that for ever: no Government can stand long except it be supported with the Legs or Pillars of Method, Order and Innocency; and therefore if Mankind would obtain the happy State of Order, Number, Weight and Measure in himself; the first Step must be done in his own House, before he can be capable of performing this great and most necesfary Work of Purification without; for Men may think and fancy what they please: he that cannot give necessary Rules, Orders, and Methods of Life and Preservation for himself, cannot do it, nor teach it to any other, no more than a Carpenter can instruct a Youth in the Art of Broad-Weaving, that he never faw nor practifed; no, no, nothing but home-knowledge infide diffinguishing, with a practical Motion of Understanding will do Man's business, neither in one Place, Country, or Nation, nor another: Men must Know, Tast, Smell, Hear, Feel, See, and distinguish the inspeaking Power which dwells in the innermost Center of the Soul and Heart, whose Graces, Favour, and ornamental Vertues, are always ready and forth-coming to all that dwell in the Tents of the clean Government, and illuminated Powers of doing as one would be done unto, which beautiful and happy State and Condition is the chiefest good in Time and Eternity; therefore, O Man! consider, think, and meditate on those wonderful and glorious Preachers, the Luminaries of the Heavens, and with a filent Wish, Submissive, Meek Humility, and steady Resolution, contemplate the Wonder of Wonders, the unaccountable and amazing Powers, Strength, and the ferene illuminated Beauties of Order; it being the Health and Prefervation, both of the great Cœlestial and Terrestrial Orbs, and in an incomprehensible manner supports and fustains the World, and all the variety of Creatures therein; fo wonderful and amazing hath the ever-bleffed Creator made all things, having written his Laws in the Center of each Creatures Heart; fo that no thing, or living Being hath any need or occasion to feek out, or go to foreign Counsellors; Order, Number, Weight and Measure dwell at home. And as the ever-bleffed Creator has fo made all things, as to be happy in themselves; who can be so unreasonable as to say, That Man, the nobleft

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noblest Image of the Creator, is made desicient, and that he is not sufficiently enabled to perform the Task set him? But, alas, howsoever bountiful the blessed Creator has been to the Sons of Men, yet they will always be unhappy and miserable so long as they follow Tradition and Custom; but if they would be obedient to the Voice of Wisdom planted in their own Hearts, they would not only find Peace upon Earth, but such Happiness hereafter as Man cannot conceive, much less define.



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